

Future Education
AND
Human Resource
Management

V.N.K. REDDY

**FUTURE EDUCATION AND HUMAN RESOURCE
MANAGEMENT**

Future Education **AND** **Human Resource Management**

Prof. V. Narayan Karan Reddy
Professor of Philosophy and Director
Institute of Correspondence Courses
Osmania University
HYDERABAD



Bharatiya

DELHI

Vidya

(INDIA)

Prakashan

VARANASI



Future Education

AND

Human Resource Management

370

RED

S.C.E.R.T. W.B. LIBRARY

S.C.E.R.T. W.B. LIBRARY

Date

Acqn. No.

26.7.95
8954

8954

26.7.95

Varanasi University
Institute of Management Studies
and Research
Varanasi

IBSN : 81-217-0040-X

HYDERABAD

First Published, 1988

Price : Rs. 100.00

(Rupees One hundred)

Publishers :

BHARATIYA VIDYA PRAKASHAN

(1) I.U.B., Jawaharnagar, Bungalow Road, DELHI-110007

(2) Post Box No. 1108, Kachauri Gali, VARANASI-221001

Printers :

Amar Printing Agency

Delhi

Varanasi

Varanasi

Varanasi

Varanasi

Delhi

(INDIA)

Preface

The Human Resource Development Document of the Education Ministry, Government of India has suggested many fundamental and far reaching reforms in the present system of Education at all levels Elementary, Higher Secondary Collegiate Education and at University levels of instruction. The Policy Approach Document which suggested changes include the changes in the policy perspectives and modification in the present pattern of Education. The most important among these include the Vocationalisation from the lower classes, de-linking of jobs from Degree, aptitude tests for entry into colleges and Universities and promotion of autonomous institutions and finally the abolition of present system of annual examinations and introduction of new evaluation and assessment System.

This policy document is indeed a policy management by all means. However, the declared policy document which was presented to the parliament in August 1987 provided the basis for a Nation-wide debate. It was followed by many seminars, discussions and debates in all the States and provinces both at institutional and public management levels. As a result of this, suggestion from different quarters emerged which include the constitutional changes for establishing a uniform core curriculum through out the country. Opinions divided on this issue whether should be uniformity in curriculum construction at all levels. Particularly at the University level such a regimentation may not be helpful to regenerate and recreate new knowledge. Plural courses and diversification

of instruction will always be helpful in sharing the talents at higher levels. Apart from these suggestions de-politicalisation of institutions and modernisation of Universities were also stressed in the larger interest of the Educational ideals and goals.

The Human Resource Management has also suggested scholarships to the needy and meritorious students. It has also suggested central assistance to Universities. This is proposed exclusively for purposes of advancement of modern researches in specific areas. In this context divergent opinions emerge. The point of debate was whether our developing country needs such a specific interest on the advanced researches at Higher Levels of Education when the funds required for such experiments are enormously large. On the other hand, the needy students who are commeners in both talent and upbringing will get less financial assistance. This may not provide a sound base for 'Higher Excellence' without a proper base-line of Education at early stages. The difficulty also lies in the amalgamation and synthesis of these two streams. However, careful planning is needed in evolving a consolidated and consistent policy of Education at all levels without any deviation keeping the more privileged and talented groups in view.

The Policy Document has also suggested a code of conduct for Teachers with extensive training programme. It is difficult to evolve a code of conduct without the voluntary and consciousness commitment on the part of the Teachers themselves. The training programme for Teachers has not been suggested clearly. Already many educational institutions are imparting skills to students as a part of training programme. The crux of the problem is new orientation, new awareness, new commitment rather than training of Teachers at College levels. In fact, an orientation dialogue in the new methods of persuasive teaching are significant in the present context of Human Resource Management. The Human Resource Development Document has also proposed a moratorium on the expansion of the traditional pattern of conventional colleges. All new reforms are good but if they are too much regimented the whole purpose of reformation is lost. Attention must be given to the job-oriented, Vocational schemes of education. This requires a careful planning at all levels. Planning at the top may not be so useful at

the village levels as most of our population resides in the rural areas. Our country cannot afford to experiment with imported models of Education except its own indigenous approaches and regional and National requirements.

The present education however, meagre it may be, has to polish pebble and it may not dim a diamond at any cost. Every five year plan must get a feed-back from the grass-roots of Educational experimentation so that they may in turn plan for an improved system of Education. The ironing is that with the change of parties and Governments our system of Education is also changing and to-day after 40 years of independence we are probing into formulations in the field of Education. System-building process has not yet shaped. For this reason a National System of Education must be framed so that from time to time the same may be improved irrespective of occasional changes due to changes in the state or National Governments. The Nation as such is a continuous stream of progress and development. The Education Policy and its skillful management must be careful so as to develop and innovate new goals from time to time which are always in-keeping with the growing awareness of the individual.

It is clearly stated in the National Policy on Education that all Higher Education Programmes which include the curriculum construction have to be redesigned to meet the growing needs of excellence in Education. The Human Resource Development has clearly envisaged the need for the combination of allied courses and integrate the theoretical and practical contents to draw out the best of the creative talents during the learning processes particularly at University Level (5.29): In fact the present rigid structures at all levels of the Institutional hierarchy do not permit any radical reform so easily unless there is a break-through in our attempt to do so at all costs.

Remodelling of the curriculum plays a vital role in determining the objectives which an average student endeavours to achieve and progress relentlessly to realise the real content of true Education. This process is a three fold process. The curriculum or syllabus is as much important as orientation of Teachers and relating the learn-

ing mechanism to the immediate needs of Society. Thus, a scientifically conceived curriculum is bound to respond to all the requirements needed. To-day Education will not only help the individuals to draw out their inherent potentialities in a particular context but it also helps in cultivating and catering to the social and cultural needs of the community in the larger context. For this reason University and Community are in-separable entities. The new conception of curriculum implies the 'totality of experience' that an average student is bound to receive through the manifold activities in the given educational environment. Apart from development of personality, behaviour patterns of the people, their organisation of ideas and responses in relation to work-experience etc., are more significant.

The present syllabus at University level as it appears to us after our prolonged experience in the field : it is narrowly conceived, excessively theoretical and bookish in its character; added to this the over-loaded syllabus is unrelated to real life devoid of useful technical and vocational skills. As a result of this, the present students particularly at higher levels of Education feel that they are bereft of any real content of live-giving models. Most of them continue to think that they have failed to generate a productive bias in their efforts in the present environment and they have almost become drags on society.

The Teachers started complaining that the students are not attending the classes and students are critical that the Teachers have miserably failed to attract them to class rooms. At this level we feel that we have reached a deadlock. We realise that we need to reorientate the syllabus immediately which is indeed an ingenious task. Eversince, we passed through the portals of University Education, there have been no radical changes in the direction of restructuring the syllabus and updating the same to meet the demands of the changed awareness of the pupil. Not only this, we are imparting rural sociology, rural economics, education and even psychology etc., through foreign books prescribed or recommended in the lists of text books and reference books. This is a serious anomaly in our present system.

Change in the context of curriculum has become a ticklish problem for quite a number of years in Indian Universities. Whether new syllabus should be introduced much before the new Text books are written or vice-versa. The growth of knowledge and emergence of new conditions demand the need to remodel the syllabus. That too this task must be left to the concerned subject-experts who are long connected with regular teaching in the concerned Departments. In this case there is a greater feed-back available directly from the pupils who are their best judges. In addition to this the Teachers will also get feedback from society or community to which they are committed or obliged in the larger context.

In spite of several Commissions and Recommendations on National Education Policy we find very little changes in our System of Education much less in the processes of updating the syllabus and making it more and more relevant to the students and the community alike. State-level Action Programme Councils will be more useful in this context. They may serve as intermediates which can translate the aims and goals, perspectives and theoretical and experimental over-tones in the best possible manner. Then these councils must be in a position to undertake the task of educating and activating the different Boards of Studies of the Department to consider and process in terms of the new syllabus which will be purposeful and if the student is made to participate in the whole process there will be a considerable change in the University Education and its relevance to the present needs.

Today, the New Policy always prefers to group subjects which are allied around social environment and human relation alike. Instead of linear or onesided growth, it is better that the present remodelling accommodates in its scope and shape into faculties like Life Sciences, Physical Sciences, Natural Sciences etc. It is always better to secure the full involvement of the Teachers of different faculties in redesigning and reorienting the courses in Higher Education. If the State Education Councils assist in the application of the new concepts in the context and design envisaged by the National Education Policy in terms of functional and academic excellence, many of the present day shortcomings in Higher Education can be

averted. It is good to see in remodelling the syllabus a special emphasis is laid on the study of composite and integral culture of India. This is bound to foster greater unity among the different sections of students. However, changes in the present system of examinations, methods of teaching and communication skills will be of greater advantage to initiate new academic life on the present campuses. The orientation of Teachers is directly connected with the remodelling benefits of curriculum at University levels. The autonomous structures, community-based goals, vocational models in addition to regional and national considerations we can make the present system to move into the future with greater confidence and success.

If we tend to analysis of the main objectives of the new policy document of human resource management we can conclude in a convergent way. Access to Education for all; equality and minimum threshold in institutions of learning; social relevance and standardisation of courses; and above all, diversification and quality of Education including methodology and management etc., are some of the salient features of the Education Policy. A multiprong strategy for the new Education Policy may prove beneficial provided new thinking creeps into our consciousness. Universalisation of Elementary Education, production of proper man-power agencies., de-linking creatively with new technologies etc., may prove more beneficial in the current context of rapid change in the management system of Education.

The challenge of Education of policy perspectives posed must create an overall educational environment which is more useful to citizens at all levels of learning. A holistic model of education proposed under the new policy may be useful only when we integrate our living with learning process by all means. For example Adult Education cannot be mere family welfare programme and immunisation skills. On the other hand, it means social education which in turn includes in its scope Education on social welfare and population hazards, community living, cooperative works, childcare centres in addition to training programmes in mental and moral hygiene. If Human Resource Management tends to cover all these

allied programmes in its over-view of Education many of the present day defects can easily be eliminated from the scene. With respect to higher education stress on scholastic interests is needed. At the same time decentralisation and universalisation may be more beneficial and fruitful because of the latter participation of people in the management process. All programmes and policies must end in convergence in achieving their objectives. The main objective is no other than the reformation of the individual. This includes the pedagogy of the oppressed and depressed apart from providing research facilities to the skilled and talented individuals. Access to Education on the basis of economic status of the guardians must be discouraged at all levels. At the same time over emphasis on merit and privileged must also be avoided. We must strike a balance between the two very carefully. Any such gulf is not going to help in integrating Education under the present conditions. The emphasis on social relevance is good but at the same time the excellence in Education must not decline qualitatively in its standards.

Socio-cultural process is a significant pattern which must be protected in any society by all means. Employment and work is essential for all. For this reason orientation must be provided to students at all levels by extending schemes like rural development and rural reconstruction services. Such plans and programmes which are not suited to the mental ability and physical dexterity of students must be discouraged. All these social service programmes must be motivated and inspired so that the students themselves must learn to commit themselves to work and learn in rural areas about the diverse rural problems and conditions. Then only we can call education as a real liberation. Education will not be a burden to anybody. Keeping in view, the concepts and strategies of Human Resource Management the planners and educators must learn to apply in a skilled and phased manner. Views of the 'creative community' and reaction of the mass society are equally important to an educator. Then only he can formulate a National Policy in the right way and direction. Too much emphasis on social relevance and job-orientation

must not hamper the quality of Education and dilute its greater goals in life. Skilled development of society must well synthesis and blend with the growth of new knowledge and vocationalisation and universalisation must be more purposeful and meaningful measures and objectives.

26-1-1988

Osmania University.

Prof. V. Narayan Karan Reddy

M.A., Ph.D., D. Litt.

Contents

Preface	v—xiii
1. Overview of Education	1—20
2. Future Education	21—66
3. What is not Education	67—92
4. Future Education and Applied Futurology	93—108
5. Future Education and Applied Philosophy	109—121
6. Related References	123—126
7. Index	127—128

Overview of Education

It is very difficult to define education. Education is a relentless process of becoming. Education is growth and consciousness. From the point of view of depth psychology education is the subordination of the 'sense' to 'psyche'. In the history of educational psychology and developmental methods of education, we come across with a number of definitions and interpretations. These definitions and interpretations were evolved and constructed in terms of the then existing environmental conditions or situations of the individual and his environment. But as the times progressed new definitions and approaches came into vogue. This is mainly because of the influence of the fast developing trends of modern social and biological sciences. The purpose of every science is to enrich the individual and make his environment more congenial for his conscious evolutionary progression from the point of view of his personality growth. The advancement made by the physical, biological, the natural and the normative sciences during the last decade has however contributed to the new philosophy of education in modern times.

The aim of education is consistent with the new Philosophy of education in the sense that the former is synonymous with the aim of human life itself. In ancient India the aim of life was the intrinsic realisation of the ideals involved in 'Purusharthas'. This brought the aim of education nearer to the aim of human life. But in the subsequent ages, due to the growth of complex

knowledge and multiple theories clear-cut evaluation and assessment of the linear processes involved in education were not properly controlled or organised by the theorists or educationists.

Philosophers of education have however attempted to reconcile these diverse trends. But they were too much qualitative in their approaches and moreover they were confined to the problems of perennial life. For example, Plato the illustrious desciple of Socrates defined the aims of education in terms of his moral and ethical philosophy. According to Plato, the primary aim of education is training. Trainig the individual for diverse adjustments was the real aim with Plato. Thus in the context of the above discussion we arrive at the following conclusions regarding the aim of education. That transmission of what is worth-while is the aim of education. Sometimes this is explained in terms of "drawing out" the best from the personality of the individual. Secondly, that education must invole both knowledge and understanding. For this reason, there must be a close link or connection between the aims of education and the content of education. In modern times the theories of education have failed to approximate the aim of education with its content or curriculum. For this reason, they are met with several elements in processing it through the systems or methods of education. In ancient Japan Education was aimed to produce sound character: Caligraphy i. e. beautiful hand writing was considered as the sum and substance of education, This indicates a sort of aesthetic appeal under moral aim. But the situation has changed, today because the content of education is no other than the technological supramacy.

In modern approaches the problem of education has been approached from discriptive and prescriptive angles. The definition of education is thus either discriptive or prescriptive in its nature. When a definition is discriptive it is bound to include all the formalities and areas of education. They are mostly the products or resultants of certain concepts which are put into particular channels or operational methods. From this angle the aim of education is conditioned under environmental situation. On the other hand, in the case of a definition of education which is prescriptive we discover certain suggestive modes.

Modern linguistic analysts have distinguished four major "shades" in the aims of education. Language additions and deletions cause a great change in approach and application. For example, a clear-cut distinction has been made between the following statements: (1) The aim of education (2) The aims of education (3) Aims of education and (4) Aims in education.

The aim of education implies a prescriptive statement which includes inculcation of piety, knowledge and eloquence. In this context education means an ideal in life. When we analyse the aims of education from the points of view of linguistic analysis, it amounts to learning of minimum of basic skills. The aims of education may be too many but the ultimate aim is one. When we scrutinise the above concepts from the point of view of Philosophy of education we are forced to distinguish between the two relative ideals. The aims of education may imply the requirements of necessary life, and also the ingredients of comfortable living. When we say necessary life, it is no other than the life of survival. Primitive people with their primitive methods of learning and education aimed at the requisite of necessary life. We can quote polynesians as the ideal example in this connection. The comfortable life implies a life of culture and civilization. It is beyond ordinary wants. It is directly concerned with ends and ideals. So a clear-cut distinction be made between the basic aims of education and its liberal ideals. Commonly the aims of education are the provisions of minimum basic skills and the transmission of what is worth-while. All pragmatic thinkers and practical educators, vocational instructors etc, were deeply concerned with the above aims of education. A distinction has also been made between aims of education and the aims in education. Aims of education according to linguistic analysts is a non-prescriptive statement. For example, in the recent context education aims at equality of opportunity, while to some others, it is a process of initiation. Lastly, when we say aims in education, it is more or less a descriptive statement. It is circumscribed to a particular area or a field of education.

Different educators and Philosophers designed the aim of education in different contexts. For this reason we cannot arrive

at a common definition of education as such as we cannot converge at its universal aim. If we examine, O'Connor's list of aims we discover an unexpected magnitude in defining the different aims of education. According to O'Connor the aim of education includes the following objectives. The aim of education is to provide the individual with the minimum of skills, and impart vocational training to enable him to be self-supporting and to awaken an interest in the individual, a taste for knowledge. Apart from this the aim of education is to make people more and more critical and to make them fit to appreciate the cultural and moral achievements of mankind.

Kothari Commission and its recommendations listed the following aims of education. Education should be related to productivity; Education must awaken the spirit of national consciousness and unity; That Educational system should emphasize the development of fundamental, social, moral and spiritual values; That Education must strengthen democracy; Education is real when it accelerates the process of modernisation.

Some theories and medieval philosophers of education considered the training of mind as the primary thing while imparting education. The over-riding responsibility of a school or college as intellectual training has been the dictum with many a thinker in the field. Throughout the centuries, philosophers and Educators have frankly and freely asserted to the validity of the proposition that the real aim of education is the development of intellect. That the aim of education is drawing out the best from the individual as much as the refinement of the intellect and cultivation of creative talents. Liberal education viewed in itself, is cultivation of mind and acquisition of the intellectual excellence. When we say this, mind is not the logical absolute. It is the medium of right application. Mind is also a seat of unity, harmony, and equanimity. This aspect of mind has been well interpreted by the Catholic philosophy of Education. The intellect is not the dry intellect. It is the 'Power' or 'Capacity' of that one abiding, substantial, individual, spiritual principle of life called the "soul". That education is refinement of intellect was also clearly indicated by

Cardinal Newman in his "Idea of a University" John Dewey, the famous American pragmatist has also asserted this aim of education in his writings. Rationalistic thinkers, Absolutists and Logical positivists of the medieval tradition have all indicated their emphasis on training of mind. These exponents considered mental discipline as the primary aim and objective in education. Even the traditional conceptions accommodated this view directly or indirectly. But a clear-cut divergence in their approach is discovered in their overall theories. Almost all classical conceptions of education are geared to a theory of mind which is born out of Philosophical and Theological beliefs rather than hard facts rooted in empirical data. In recent years John Dewey who is the exponent of 'Instrumentalism' in America, pointed out a specific purpose in the mind-objective. Mind is instrumental in the specification of objects and their practical realisation.

In the classical theories, mental discipline implied the development of the implicit powers of reason embedded in mind and also stocking the mind with knowledge. Our purpose in citing these instances of educationists from the point of view of philosophy is to show as how far and to what extent some of the medieval educators who held traditional conceptions have tried to explain the aim of education in terms of training the mind.

The aim of education, thus, can be interpreted in terms of the nature of approaching the mind and knowledge. Mind and knowledge, can be viewed as mediums of higher perfections and the some can be viewed as ends in themselves. The difference between the former and the latter approach is inordinate, One signifies the instrumental value and the other leads to the intrinsic value in education. In recent years much advances have been made in the philosophy of education. Learning implies both training and acquisition. Training of mind and acquisition of knowledge are co-eternal realities. Not only, this, training of the mind, development of the intellect, mental discipline etc., in linear direction may lead us to particular conclusions. Conversely, the same may lead to different or divergent conclusions or definitions when there is a difference in defining mind, intellect, and training. Thus, the

concepts involved are directly related to the theories postulated. Recent conceptions never discriminate between the processes of examination and methods of application. Knowing is applying in modern methodology. "In the process of learning there should be present in some sense or other subordinate activity of application of unapplied knowledge i. e. knowledge shorn out of its meaning".

C.E.M. Joad defined different aims of education in his delineating treatment of the subject. According to him the aim of education is to enable the pupil to make him or her living; to equip them to play their part as right citizens of democracy and finally to enable them to develop the latent powers and faculties and thereby enjoy a good life. The aim of education is not only broadened but assumed a more meaningful purpose of living in Joad. That education is training for citizenship as much as training the mind. Education in short is meant to enjoy a good life. All these indicate an overall aim of education. Swami Vivekananda in India has also indicated his mind towards these problems. He stressed more and more upon the ultimate ends or aims of education rather than its immediate aims or goals, "The ultimate aim of all education is no other than 'life-building', 'man-making', and 'character-framing'".

The aims of education are signified in terms of their direction and fulfilment. Most of the French thinkers of education considered education as divine realisation. For example, Froebel exclaimed and said "education should lead man to peace with nature, to unity with God". Here the aim of education is to be one with God. Philosophers of education have also explicitly indicated the aim of education as actualisation of potentiality. Aristotle in his Philosophy exhorted the conversion of potentiality into actuality. This particular process he called as education. In Rousseau also, we come across with similar conceptions; 'education is a method of bringing out the child'. This resembles in all respects with the aphorisms or Roman educators, who happened to have asserted upon a general statement- 'that education is a process of bringing up the child'. In the third instance the aim of education has taken a different turn. Education as an unfolding process, education as a process of becoming etc.,

became popular conceptions with most of the medieval philosophers of education. That natural manifestation of the inborn talents and fruition of intrinsic potentialities etc., were considered to be the real aims of education. Subsequently the sum and substance of education began to be equated with the recapitulation process. In this phase of Philosophical orientation of education, memory factor gained prominence over all other ingredients. Thus, the aim of education was no other than the revival of memory. Education as a relentless process of becoming and growth has been reiterated in modern times by many a Philosopher of education. Henri Bergson seems to over-shadow most of them through his stream of consciousness theory. That the aim of education is ever emanating and ever growing; as we proceed towards it, it ever recedes from us. This theory has been directly indicated in platonic theory of Ideas, and which was later on developed and organised by the Greek thinkers and educators. Most probably, for this reason the critics of Plato branded his theory of education as purely utopian. On the other hand, education as an organic process and creation subsequently followed in western thought. The aim of education is not simply a mechanical acquisition of knowledge but a live organic process. Number of educators being influenced by the developing trends in the field of Psycho-analysis and also natural and biological sciences began to drift towards this theory. In modern Philosophy Hegel's influence on theory and practice of education is inordinate. The more conspicuous influence can be discovered in recent organic theories of education. The true sources lay in Spencer, Hegel and Bergson. That the aim of education as a new creation and a dynamic and an organic growth etc., is also found in recent scientific and experimental theories of education.

The aims of education pose an interesting anomaly. Education as such by itself has no aims. Only the parents, the pupils and the teachers inculcate aims. Education by itself is an abstract idea or concept. But commonly the vocational exponents and professional theorists in their over enthusiasm failed to discriminate and draw a line of demarkation between the aim of education and the aims of pupils and their parents. For purposes of routine theorizations and conclusions the aims of education are bound to mix up with those of

pupils, parents and teachers. In a different setting the aim of education implies a foresight in advance of the end or possible termination. Aim is an ordered activity. The aim as foresight of ends has been the subject matter of purposive psychologists. That education which has no aim or idea of its ends or purposes is no education. Foresight of ends and purposes imply directly a well-ordered activity. Thirdly, the aim as a concept of perfection has been clearly visualised by both Plato and Kant. That no aim of education in-itself cannot be fulfilled. The idea of perfection is not a relative idea. Most of the conceptional theorists in education designed the educational aims in terms of never ending absolute perfections. The moment we are sure of the aim or ideal, it means, we are imposing the limitation or a restriction. This inhibits endless progress towards perfection. The educational aim as realisation of social facts is popular with John Dewey. But the aim of education is social indoctrination and transmission of knowledge, is one view. That the aim of education is synonymous with reforms and reorganisations etc., is the second view. The pragmatic philosopher was successful to a great extent in relating the educational aims and ideals to existing facts of society. The instrumental theory of education can be taken as ideal example in this regard. When Herbert Spencer exclaimed and said that education is an adequate preparation for life, he is in line with Dewey. The aim of education on further scrutiny seems to establish a proper relation between the ends and means in some other situations. Here, there is a resemblance between Gandhi and Dewey. When the former says that 'the ends are in means', there is no reason as why a sort of intrinsic relationship cannot be established between the two. These ideas however generated a new data for new theories in the field. The theorists and the educators began to realise that activity is an unavoidable means to a fixed end. Our studies of the evolution of the Philosophy of education particularly in the west, shows the remarkable shift in purposes and aims of education with the introduction of a new idea which centres round the nature of man. On this basis the aims of education are divided accordingly on the following lines. Aims emanating from the concept that man is a 'biological being' and the aims arising out of a different concept that 'man is an evolving medium of consciousness'. Rousseau, in his writings explicitly indicated the usefulness of man to the extreme,

As a result of this, many a man-centred theories of education have emerged. In academic philosophy, some of them are grouped under the naturalistic theories of education. That the aim of education is to develop the volitional nature of man, his natural impulses. Almost all, free associationists and free expressionists and their theories are the natural corollaries to the above standard concept concerning the nature of man. Externally imposed aims are no aims. They are external aids but not the real instruments. Education should be free to determine its own ends and purposes. Indian Philosophies of education are firm on this point, that no amount of external introduction of ideals will be useful to a free growing child governed by natural impulses. Kalidasa, Vyasa and Valmiki are viewed as the original exponents of this theory. The aim of education should spring up from the very being of the individual. Otherwise, many trials and errors are bound to follow. The result is creation of mechanical robots.

The Philosophy of aims and ideals is itself a complex one. The aims are multi-linear, multi-dimensional: Let us examine the same in the context of our present discussion. Abstract or general aims are not true aims. They are also unattainable. That which is not attainable is also not desirable. The general aims are universal in the sense of commonness, and oneness. But for purposes of actualisation and practical application, we have to depend upon some other aids. Eclectic thinkers of education and speculative theorists in the field argue, that abstract aims are more abiding and concrete than the so called pragmatic aims. They invoke an endless desire for progress. For this reason, education must prepare the individual to accomplish these abstract aims in the relative sense. The aims are also distinguished as social and individual aims. That education must contribute to the individual excellence. It must train the seeker to bring out the best from him. On the other hand, in social aim the individual has nothing of himself or about himself except the 'social good'. That the aim of education is social amelioration. In Bhagavad Gita, we are introduced to two basic generic ideals of *svabhava* and *svadharma*. Individual perfection and social realisation are not however anti-theoretical concepts in the Gita. From this point of view education implies an over all realisation. Dewey distinguish-

shed the aims of education into social and individual. Educational theorists have tried to isolate the one from the other in discussing the scope of educational methodology. But this distinction seems to be arbitrary. The educational aims as we see are presented in terms of 'abstinence' and utility'. The same are interpreted as Epicurean aim and stoic aim. That materialistic and hedonistic theories tend to encourage easy Epicurean ideals by confession or profession. In like manner, the stoics and such other ascetics present altogether a different aim of avoidance of abstinence. Some of the pragmatic theories of education which are tinged with epicurean or utilitarian ideals are opposed to the direction given by defendants of stoicism, puritanism or asceticism. That the aims of education are so different and divergent that it is very difficult for any one to pass the single thread through different shades and opinions towards higher and higher fulfilment in life. For this reason there is no single aim worth its name. Man's consciousness operates in divergent ways. Although it is meant to realise the one ultimate ideal of fulfilment in God. To cater to these divergent needs, divergent aims or theories are needed. To this effect from time to time we see a number of theories of education cropping up. But all these aims are to be merged into one single aim in their ultimate analysis. The aim of education as satisfaction of wants is not an uncommon event. That education is the real education which fulfills the minimum requirements of the individual is the sum and substance. Almost all the thinkers of Marxian tradition pleaded for this aim in education. Not only this, the psychologists of Learning including Thorndike advocated this principle. The modern basic and vocational theories of education whole heartedly support the above aim. This aim of education is however confined to the basic necessities or requirements of the individual. It cannot visualise the other realms beyond the physical or material. The aim of education which fosters intellectual excellence and knowledge as ends in themselves has been quite popular in the later half of the 19th century in the west. That education is a process of acquisition of knowledge and development of intellect was also viewed universally as an acceptable hypothesis. Self-realisation as aim in education followed next.

On the other hand the institutions of society as objectives of education have all receded into the background in a progressive manner. The spiritual and moral aims directly indicate this intrinsic purpose of education. That education which never aims at self-realisation, self-actualisation and self-fulfilment is no education. In recent years a trend has crept into the field of education. That whether specialisation must be preferred in current studies or not. The other view advocates perfection of overall powers or merits of the individual. Herbert Spencer indicated more than once in his theory that 'complete living' is the sole subject matter of any education. The modern psycho-analysisists also indicate in a way the aim of specialisation as against the configurationists that education is training of the 'whole' and not the 'part'. "To make the best possible specimen of humanity out of each individual is faulty", says the modern wholists. That the purpose of education is the creation of 'total man'. And that total man implies a complete or a universal entity. In this context it has become difficult for us to conclude whether the aim of education is creation of good individuals or good citizens. The individual excellence has to come into conflict with the social good in this theory. Modern theorists being influenced by the overall trends of thought are confined to the above two aims. According to Tagore it is just like 'dividing the bud from the blossom'. The aim of Christian and Vedic education is quite different from the main stream. According to christian faith the aim of education is to co-operate with the divine grace in shaping into true and perfect christain. In the case of Baptism these aims of education are wholly present. On the other hand, in Vedanta we come across with altogether a different view of realising the reality. That the real aim of education is the identity of the individual with the universal. The missionary ideals generated by baptism are however quite different from the metaphysical proclamations of Vedanta. We also discover natural or supernatural aims or goals in education. The Thomists are the first protagonists of this view. That supernatural goals are invariable rooted in faith and reason are directly or indirectly advocated by both Plato and Aristotle. According to Plato the highest, aim or goal of education is 'beautitudo' i. e. knowledge of God. The moral and intellectual goals have also been projected profusely by the educators. That the aim of edu-

Education is understanding knowledge and wisdom says Plato. In fact he distinguishes between intellectual and moral virtues justice, temperance, fortitude and prudence etc., Which are included under the moral virtues are the real aims. The latter are very well known in academic Philosophy as 'cardinal virtues'. The Catholic Philosophy of education has developed the above concepts in their own theories of education. According to them that education which is devoid of moral and intellectual goals is no education. The problem is whether these aims can be classed or categorised under the ultimate aims or not. That the ultimate aim of education may include these, yet it may transcend their limitations. For this reason, the ultimate aim has been called as a transcendental aims in Kant. According to Indian thought complete absorption of the individual into the cosmic or universal is the ultimate aim. But for ordinary purposes the ultimate aim implies the realisation of higher values of life. That education is its own aim. There is no outside aim than this, is the new approach of the conceptual thinkers in the field. Vedic education viewed education as its own end in-itself. That education is an endless process of becoming, *anadi-Sankalpa*. The moment when you treat education as a medium or an instrument for some and or purpose its significance is lost, its scope becomes limited. For this reason, the seers of the Upanisads have, advocated an ultimate aim through education which is an endless process of transformation. In Upanisads education implies meaningful drifting of the pupil towards his teacher i.e. *upasanna*. The aim of education was to unify the teacher and the taught and once there was a complete blend, than there was perfection in their claims. Thus the aim of education is growth. Growth implies a multiple concept physical, vital, mental, psychical and spiritual growth. Again this growth is not towards any fixed end. Real growth has a beginning and ending in-itself. Spinoza's 'substance' and Kantain 'thing-in-itself', indicate the above ideal of perfection. When we consider that there is some end towards which educational process drifts or moves, the real or absolute meaning or education is lost. That the purpose of education is also indicated in terms of a good life. Good life as an aim of education is so universally proclaimed that each and every theory of education contains a

tinge of the above. Self-determination, self-realisation and self-life. Aristotle in his *Nichomachean Ethics* projects the ideal of good life. But for him good life is happy life. The education for future implies training of the individuals for his future living. 'Benefit, benefit before you deserve or demand' says Kant in his transcendental philosophy. So the pupils or the individuals must be so rigorously trained that they may reap the abiding fruits in their future life.

The aim of education for the 'Brahmanas' was studying and teaching of the Vedas. Defending the territory and protecting the rights of the citizens etc., was the aim of education with the 'Kshatriyas'; the 'vaishyas' concentrated on trade and agriculture and the 'sudras', advocated manual labour as the primary aim of education. The speciality with the sages and seers of the *Mudras*, and *Epics* was that they never discriminated secular or vocational training from pure knowledge. They blended these two in terms of their practical experience i. e. *anubhuti*. The aim of education in the Brahmanical period was to illumine both the worlds the subtle-physical and the spiritual. The ancient Indian education in this particular context is indicative of ancient culture and civilization. The main aim of education has always being "leading from darkness unto light". *Samyag-drishti* i. e. right perspective is essential for *Samyagnan* i. e. right knowledge. Apart from this the Brahmanical system included in it other allied ideals. To train and prepare for the struggle of life, to absolve oneself of the debt of ancient 'rishis' and also to minimise the gulf between the preceptor and the pupil etc., were also viewed as the primary aims of education. There was a psychological and a moral accord in the life of the pupil.

If we glance through the ancient history of educational thought, we come across with a distinct trend of the influence of the religion upon the lives of the people. The ancient *rishis* of India who lived in their forest home i. e., *tapovanas* attracted many a qualitative talent towards them. The home of the *guru* was the place of *tapa*. The main aim of ancient Indian Education was to preserve the ancient hymns in their memory so that they can pass on to others. Oral admonition was the characteristic

feature with the ancient teachers. Socrates, one of the greatest of the Greek Early Philosophers can also be cited as an ideal example of oral admonition as much as Buddha in ancient India. The acquisition of knowledge was perfectly in keeping with achieving salvation or *moksha*. The fundamental aim of education was to lead a pure life, free from all blots and blemishes. The moral and spiritual discipline was at the base of all acquisition. One of the principle aims of education was *aparigraha* and *chitta-vritti-nirodha* i. e. elimination of all mental modifications.

In the Vedic Education celibacy or *brahmacharya* was the sole condition. *Tapas* or ascetic practice was the *sine quanon* of vadic education. The aims of education were never different from the aim of life. The ancient Indian pupil was the true embodiment of *tyaga*, i. e. renunciation, *tapas* i. e. asceticism, *namrata* i. e. humility and above all *brahmacharya* i. e. the chastity. All these four qualities were equally emphasised by the ancient sages and saints. Yajurveda discusses the trinity of debts i. e., debt to *rishis*, debt to *devas* and debt to *pitra* i. e., to great ancestors. Thus the Vedic education emphasises more and more upon the personal purity and the ultimate ideal of the individual seeker of knowledge. On the other hand, the aim of education in the post-vedic period centred round *svadhyaya* i. e. self-study. The Principle aims and duties included ardent devotion to the teacher, feeding the fire, leading the cows and loving the sentient beings of the world. The education in the age of Sutras and Epic emphasised an unmitigated purity of the soul. Apart from this, the aims of education included unstinted character, unlimited self-restraint and endless humility. Secular education was prescribed to all castes or *varnas*. The Particular members had to assimilate the ideals of education according to the requirements of their respective duties. Different classes had different aims of education.

The ancient Indian Education was meant to guide life in the direction of spiritual perfection. Its sole aim was the fulfilment of life-ideals i. e., *Satyam*, *Sivam* and *Sundaram*. Apart from this, the harmonious development of physical, mental and the spiritual aspects of human life occupied significant place in the Brahmanical system of education. The Buddhist system of education emphasised

more and more on attainment of *nirvana*. However, religious influences on the aims of Buddhist education are dominant. The Buddhist teacher pleaded for the service of the *sangha* i. e. group. Detachment of the world and liberation of the sentient beings of the world were viewed together in the monastic life of the ashramas. Extensive travel was also considered as one of the principle aims of Buddhist system of education. However the ultimate ideal was 'Jeevanmukta' and 'Videhamukta'. Swami Dayananda emphasised on the regeneration of India through education. To develop an intense love for knowledge, control of the senses etc., were viewed as the fundamental principles of education by Swami Dayananda. The aim of education corresponds with the method of divine worship i. e. *Sandhyo-pasana*, Feeding of fire with pure butter inspires the inner talent of the child. This was popularly called as *deva-yagna* in ancient India. The aim of education was also a virtuous life *aparigraha* i. e., abstinence from acquisition of others wealth was the precondition for true knowledge. Thus in Dayananda the aim of Education is physical and mental austerity. To instruct the children in the ways of truth and make them refine in character and manners is the paramount task of every system more particularly the ancient. Withdrawal of senses from the objects seems to occupy the major area in Dayananda's domain. According to Swami Vivekananda the aim of the education must be in keeping with the natural tendencies of the child. Faith in one's self is the foundation aim with Vivekananda. One of the principle functions of education is to make one conscious, of his latent powers. The aim of education is to render or impart an implicit faith i. e., *shraddha* in the divine. Education must not overlook the practical side of life. It must also take into consideration the general material prosperity of the masses, Promotion of the spirit of self reliance and universal brotherhood formed the central core of Vivekananda's ideals of education. Freedom, dispassion and renunciation are viewed as the three Gems of Vivekananda's teachings. This may be considered as his ultimate aim. Education is encouraging one's own talent and also aiming at the realisation of the ultimate

Mahatma Gandhi has presented altogether a different aim in his theory of education. That education should help one to

become 'self supporting' in later life. Each child after finishing his course of his education should be an earning unit says Gandhi. Thus the real aim of education is synonymous with finding an occupation. All-round drawing out of the best in child and man; body mind and spirit is the true aim of education in "Nai-Talim". Training of hand, heart and head of the child characterised the principle aim of education in Gandhiji's educational philosophy. Thus the aim of education is three H's and not three R's as traditionally stated. According to Gandhian theory, the end of all knowledge must be building up of character. Above all knowledge of God and self-realisation are viewed as the highest aims of education. The aims of education are classified as Immediate and Ultimate on one hand and the Individual and the Social on the other. Training the hand, heart and head come under the immediate aims and the knowledge of God and self-realisation fall under the ultimate aim. When Gandhiji says individuality is the route of all progress, it means man's individual aim and lastly when he brings in the ideal of cultivation of the spirit of nonviolence and the ideal of co-operative community etc., they form the part of his social ideals in education. Gandhiji's philosophy of education has however given a new turn in the conceptual application of the ideals inherited in the long course of India's heritage. That education is not the acquisition of more knowledge of facts but an experience of truths was true of Gandhiji's theory.

In Rabindranath Tagore, the aim of education is harmony with all existence. This unity and harmony is a creative reality. The realisation of the endless beauties and bounties of nature characterises a higher unity in Tagore. Creative unity is thus a clue to higher and higher unification in his philosophy. The real ideal of education is no less than the creation of *Vishvamanavi* i.e. universal man. Spiritual freedom and final perfection are ideally blended in his philosophy of education. The emphasis on the creative activity of man is dominant trend of his thought. The emphasis on the principle ideal that man kind must realise a unity in all existence etc., from the other major aspect of Tagore's Aims. Harmony and Love between man and nature occupies a

main place in his educational philosophy. According to Tagore the objective of education is to give man the unity of truth. Education and life are in-alienable realities of fulfilment. There are many meaningless miscellanies in the present system of education which are bound to inhibit the natural glory of the child. The intellectual and the emotional adeptation of the child to his environments will render a greater confidence in education. Mere provision for academic courses of teaching and learning may not solve the real problem of the modern youth. But the basic elements of culture are responsible for the realisation of higher impulses. Thus the object of education in Tagore is to give man the unity of truth. Universal man and full life are the major ideals of Tagore's natural theory of education.

Sri Aurobindo the prophet of integral theory of education emphasises on the training of the senses in order to realise the real aim of education through Love, Knowledge, Power and Beauty. The true aim of education is truth, harmony, and consciousness of human unity in Sri Aurobindo. His Supramental Education indicates: "The first aim then will be to help individuals to become conscious of the fundamental genius of the nation to which they belong and at the same time to put them in contact with the modes of living of other nations so that they may know and respect equally the true spirit of all the countries upon earth". Nationalism and Internationalism have become meaningful ideals in this context of educational aims. Sri Aurobindo divides the mind i. e. *antahkarana* into four layers. The 'Chitta' is considered as the store house of passive memory. All past impressions are super-imposed in the layer of the mind. The *Manas* or the mind proper receives the images from the five senses and converts them into thought sensations. The intellect or the *Buddhi* arranges and re-arranges the element of knowledge for higher acquisition and assimilation of knowledge and lastly the power of 'intuitive perception of truth' which is a 'direct vision of knowledge' is the last layer of the *Antahkarana*. The aim of education is thus making man a Prophet of Truth. The intuitive faculty of the pupil is very well encouraged in Tagore's philosophy of education. For this reason '*sukshma-drishhti*' i. e. subtle perception of the mind forms the basis of Sri Aurobindo's theory of integral education.

Education is a transforming process of becoming and Growth. It is a manifold mechanism of awareness and consciousness. It is individual acquisition as much as social development. True education caters to the needs of the physical, vital mental, psychical and the spiritual dimensions of human personality. From the point of view of modern psychology, education implies the enlargement of the area of the conscious and minimising the unconscious levels in man. In this particular context, education is subordination of the sense to psyche.

Educational philosophy is a particular philosophy. Educational ideals of Mahatma Gandhi, Tagore, Rousseau and Pestalozzi etc., come under this particular category. Educational philosophy is time-bound and so it changes and varies from person to person, and even from situation to situation. On the other hand, philosophy of education is a comprehensive concept. It includes in its scope the general principles and the fundamentals governing education in relation to Man and Society. Philosophy of education is more universal in its appeal and application. It has its own typical doctrinaire approach. It deals with the universal ideas of education and tends to effect higher and ever higher transformations. Educational philosophy is 'system-bound' whereas philosophy of education is an overall comprehension of the aims and ideals inherent in the theory and practice of education. It is infact a systematic co-relation and evaluation of educational aims and life objectives. In Sri Aurobindo's teachings, philosophy of education is invariably governed by five psychological perfections, i. e., 'faith', 'sincerity', 'aspiration', 'devotation', and 'surrender'. In this sense, education is absolute identity, fulfilment and perfection. In recent years, with the rapid growth of inter-disciplinary knowledge the meaning and significance of philosophy of education has increasingly expanded. For example, "Learning for Tomorrow" is based on two main explanations. One must explore all the hidden and unused potentialities to infuse in us a 'new confidence' in the possibilities of the future. Secondly, one must devise scientific and technological means to forecast the 'probable futures', both personal and social and provide options and opportunities for all to enter into the 'decision-making' process. The current philoso-

phy of education tends to cut across all these new interpretations and sermonises that one must try to find ways and means to provide a 'quality of life' for all people irrespective of races and nations, classes and castes. What is 'preferable' and 'desirable' must be explored first through education. Then only, we can readily translate our 'possible futures' into 'preferable futures'. This is the new phase of philosophy of education which has conspicuously expressed itself in terms of Learning for Tomorrow, 'Learning to Be', Futurology and Futuristic studies in recent years.

The aims of education have always been consistent with the fixed aims of educational philosophy and philosophy of education. The aim of education is 'drawing out' the best from the child. It automatically implies that the child has the 'best' in him. The aims of real and true education are not however different from the aims of yoga. The aim of education is the aim of human life. There is no difference whatsoever between the two. When we say, the aims of education, it automatically means learning of minimum, basic skills, the requirements of 'necessary' life and also the ingredients of comfortable creative living. Here, the comfortable life implies a life of culture and civilization. Thus the common aims include, the acquisition of desired skills, training in vocation taste for real knowledge, and realisation of the higher ideals. Education Commission's recommendations include the individual, the social, the national, the moral and the spiritual aims. Democratisation and modernisation objectives are also viewed as important functional aims of education. The other important aims are training the mind and leading a good life. Thus, finally the aim of all education is 'life-building', 'man-making', 'character-framing' and 'humanising' and 'divinising' process or mechanism.



S.C.E.R.T. W.B. LIBRARY

Date 8954

Accn. No. 26795

2

Future Education

The education for the future occupies a very important place in modern futuristic studies. Past and present education may not have any relevance to the education of the future. The other view may equally be true that the future is always telescoped into the present as much as the present was always inherent in its past. The 'probable futures' are the futures which are most likely to happen. One could have easily predicted as what is likely to occur. But due to the rapid change and progression in the 'life-styles' of the people, complex and inter-related social systems, rapid expansion of world population, the scope of the 'probable future' has lost its linear validity. There is no such thing as 'consistency', 'coherence' and 'accuracy' in the images of the future. Images of the future are always bound to enter into active conjunction *samyog* with the fast changing structures of the society which are growing complex every day. Secondly, the 'possible futures' are those futures which could easily happen. It is practical to base all decisions on past experience is the view. When future is so very unknown and unpredictable, it is bound to generate 'insecurity' and 'anxiety' in most of us. So we need good deal of 'emotional security' and so we desire for the continuity of the past in a

linear way. Even simple conjectures and speculations seem to be odd and unnecessary in this context, planning for 'possible future' in education is relatively very easy than planning for "Probable futures". "Probable future" is based on anticipatory mechanism. The analysis of the present day characteristics and features and their relative influences on the future world of work and vocation etc., from the main methodology of the probable futurists. The role of societies, institutions like colleges and universities are deeply concerned with the possible futures. How to consolidate the possible futures and convert them into 'concrete events' is the main task of the planners and educators in this field. Thirdly, the 'preferable futures' are futures which signify and indicate as what should happen. These 'preferable futures' are based upon the expected futures. In the field of education, this is a matter directly concerned with the 'potentials' of creative students, credentials of faculty administrators and the natural tastes, talents or aptitudes of the concerned teachers or trainers. The 'expected futures' demand a careful planning which automatically involves the role of students, teachers and administrators all alike. The choice of careers and vocations for the future are made according to the taste of the seeker and the society of the future. The 'preferable futures' determine the quality of life and the richness of its ends or goals. A specialist in the routine sense has no place what-soever in the scheme of 'preferable futures'. On the other hand, a generalist can conceive the probable demands of the future. Narrow specialisations lead to wrong conclusions because they are devoid of the total context of the theory of education. The 'whole of education' is not isolated from the 'whole of life'. If the present-day science and technology is successful in translating the 'possible futures' or achievements into 'preferable futures' or choices, most of the ignoble ailments and peevish errors of the current system of education are bound to be eliminated and eradicated.

The education of the future entails a new movement of 'Learning to Be,' Learning in mechanical skills is learning for nothing. On the other hand, learning in essentials of life is 'learning to be'. Learning a cluster of skills is a waste before learning one truth. This truth is no other than the 'truth of life'. Learning

to live and survive is something different from learning to realise and grow. Essentialist faith in education implies learning of truths. Learning of skills is a means to learning of truths. Then only, we consider education to be real and true.

Future education or education of the future is directly concerned with the intrinsic potentiality of the individual. That full flowering of the personality and careful drawing out the best from the child is the secret of the genius. Creation of a genius is 're-creation of the world'. Thus, education of the future implies flowering of the present child which in turn implies 'freedom' and 'harmony', 'unity' and 'creativity' of the child-mind and child-personality.

Futurology is not a mechanical and a haphazard prediction and visualisation of goals. Conjectures and speculations have no place in its scheme of education. There is a sound scientific basis of Futurology. The total and over-all understanding of the present, a grasp or its natural 'nisus', is bound to generate an insight into its becomings. Added to these, relational and co-relational strategies, further help in establishing the truths of the future. The inter-disciplinary studies may however help the extra-sensory perceptions to come into play. But, futurology is an organised science of the future. There is a clear-cut difference between the 'probable', 'possible', preferable' and 'desirable' futures, and their science of education. Education is thus, a comprehensive science and as well as a basic concept. It is a fundamental and a basic application, as well as a well-defined individual and a collective experience.

The futurists are not so clear in distinguishing the future careers and vocations from future 'goals'. The goals are invariably common to both sexes, irrespective of the nations and races whereas the careers are divergent and different. Can a good and an ideal career lead to ideal goals of the future is rather doubtful. One must be able to sort out the 'necessity' from the aims, ideals or goal. Job, vocation and profession is a need and a necessity; on the other hand, self-perfection self-realisation and self-fulfilment are ideals in education. It is neither the inequality nor lack of opportunity that is coming in the way of women to share similar or com-

mon careers and a vocations with men. But it is the natural built, the peculiar and the tender temperament and the individual likeness etc; which are concerned more and more with respect to the 'choice of careers' by women. No woman prefers to be a black-smith' a 'blaster' or an exploder as much as No man chooses to be a 'knitter', or normally interested in floor-drawing or he prefers performing such other causal household duties. Thus, in this sense some professions are already segmented to be adopted or followed by either of the sexes only. In this particular context, the future goals are specific to men and women and also the nature of education of these future goals differs and varies accordingly.

The super-industrial cultures demand altogether a new approach to education. A machine is more important than a man, although the former is meant for the latter's welfare and comfort. Historically, the pre-industrial system of education is different from that of the industrial pattern and the same is different from the post-industrial automated model. It is no wonder to see 'counter cultures' springing up both as an immediate reaction or as a positive belief in the long established classical or traditional norms. Even otherwise, normally a common man prefers conformity and not divergence in all such matters. It is scientifically predicted by the futurists that 'work' and 'leisure' in future will have their own new definitions and meanings. As a consequence, all values, purposes and goals of education are bound to undergo a radical change and transformation.

Future education is more an education of the human psyche than the education of the 'probable' or 'preferable' careers. It aims at harmonisation of the various states and fusion of personal and transpersonal relations. Future education also implies the education of the 'unconscious' in man. This means automatically the absorption of his diverse subpersonalities. Future education signifies essential education. It means the dis-identification of ego-ideals from the 'altruistic' aims or goals.

In this world of ever-increasing action and interaction, there is a scant possibility of preserving or maintaining the past or the present ideals, truths and beliefs. The present is fast fleeting into the

past as much as the future is dawning upon the present. So, the images of the future are converted into the events, of the present. In this flux, the changing patterns are tending to replace the traditional values by all means. If education is a constant change, it is an endless flux; if it is an abiding medium it is a mechanical 'mimicry'. For this reason, education in the strictest sense, must be an evolutionary ascent, a conscious 'nisis', a transforming process and an elevating mechanism or medium.

The inter-disciplinary explosions of new knowledge have however, given a new face-life to the role of education, particularly in this age. It is for this reason, the current education has entered into several 'synergistic combinations' and some of the specialised subjects turned out as 'covergent hybrids'. The future of such a present situation is further conceived as abominable. The specialities and the superspecialities are bound to end in cybernatic or automated situations or conditions.

The role of the collective unconscious in education is a significant role. The collective unconscious is an archetype. It aims at benefitting the sentient being of the world in a uniform manner. That education is true and ideal which tends to raise the conscious status of the individuals in society. Collective unconscious is a collection of all models, ideals, norms, values and goals. It is also a universal essence or archetype for all. When a prophet is born, the status and levels of the collective unconscious are raised. Its prolonged cumulative effect may bring about radical transformations in the future individuals and societies. This is what is normally called as 'spiritual catharsis'. The existential frustrations will be replaced by 'essential contentment'. The transpersonal experiences are bound to generate a state of collective 'empathy'. The visualisation and actualisation mechanisms may take a new leap. Thus, the education of the future is rooted in a new faith and hope of mankind.

The future of educational technology, runs parallel to the future of Behavioural and as well as computer technologies. There will be lot of technicalisation and vocationalisation of education. The so called 'electronic culture' may bring lot of

comfort to man, but with it, it may bring the unpredictable fear of life. In a way, it may revolutionise the scope and extent of educational ideals, but it may not solve the basic problems of 'human frailty'. Production of diverse skills is quite different from the creation of an inventive genius. Training in techniques and skills will be much more than training in pedagogy. The impact of science and technology will be so much, that the linear aims of education are bound to be subordinated to its diverse skills. The Sage of achievement and pleasures of 'transcendent efficiency' of the modern electronic culture are always mixed up with the fears of a concomitant satanic powers of the dangerous super-electronic devices like the atomic and the hydrogen bombs. As a consequence of this, all educational resources are geared up for further boosting up the 'technicist ethos'. In some parts of the western world, even now the class national scientists and technocrats are viewing "man and the world as little more than the mechanical devices or contrivances". In the East, we discover too much emphasis on 'mystification' and in the West, there is an equal stress on 'alienation'. A new type of 'human engineering' may alone come to the rescue of such a typical social malady. An ideal blend of realism and romanticism through new education may serve the purpose. But they may not go beyond the normal scope of the 'cross-cultural' or 'counter-cultural' trends or tendencies. Thus, the future of education is non-predictable, non-sequential and non-inferential with respect to some of the highly advanced nations.

Nevertheless, education for the future is one of the important strategies of human survival. Many futurists are presenting a gloomy picture of the events and happenings particularly at the 'dawn of the second millenium'. That education which can counteract the 'technophobia' and neutralise its adverse effects will be the right type of education both for the present and the future. The education which can replace the 'achievement oriented' norms and introduce the 'man-centered' values will be highly appreciated. Alienation and automation as individual and social evils of the so called standard world have had to give place to a new philosophy of life which will be rooted in humanism and altruism. Man-centered philosophy and value-centered education will be the watch-words of the future.

man. The institutionalisation of education will give place to liberalisation, socialisation and decolonisation of education. The promoters and accelerators of education will be fast replaced by the creators and innovators in the field. The 'aspiration levels' of the seekers will shoot up and a globalisation process may start. Linear programming may soon disappear with the emergence of motivational planning and inter-disciplinary studies. The common ideology is equally shared by the appropriationists, productions, creativists and the innovationists in the field of education. The effects of automation on the theory and practice of education will be inordinate. This is one of the ingredients of the 'future shock'. But the changes in consciousness may constitute the cross-cultural or counter-cultural trends. If we really want to build the future and re-structure future education, we must put up, a full-stop to runaway accelerations and minor pursuits. Confluent techniques of education are bound to give good results in this direction.

The futurologists have listed several methods of forecasting the future. The 'genius forecasting' in education is one of the important methods of knowing the future. A potential genius has the vision to foresee the future in all its detail. This is the linear process of focussing the insight into the near and distant future. The art of futurism in education has also evolved the other important technique or trend of extrapolation in education. The pros and cons of the existing trends are extrapolated and sometimes juxtaposed to arrive at the desired and accurate formulations of the future. The most simple way of speculating the Future, is through consensus Methods or Techniques. Under normal circumstances the overall opinions will serve as beacon lights to peep into the future. Thus, the homeostatic response of education to the rapid speed-up of social change is considerable under all circumstances provided the prognostication techniques and methods are not based on extrapolations.

The Marxist futurology is different in its methods and claims from the altruistic and humanistic Futurology. The studies in educational speculation and prediction have indicated that the future theory of education will overcross the deterministic tendencies of

supertechnology and enter into the humanised atmosphere of 'tamed technology' and 'pre-figurative culture'. The scenario-writing on education indicates clearly that though, Indian Futurology is indigenous in its character, it has no biased extrapolations in its overall assessment of the future. Indian Futurology has a 'trans-national character'. It tends to advance the positive predictions instead of provocative insights and speculations. Indian philosophy of education is too very comprehensive to deal with diverse opinions and trends. It rarely commits an illusionist or 'solipsistic fallacy'. There is a close relationship between education and yoga. Education i. e., *vidya* is a self-discipline and *yoga* is a self-perfecting principle of life.

Reconceptualisations or methodologies in future education are very interesting to note. They include projections, forecasting models and cybernetic models. Projections under varying assumptions of educational objectives, mostly of individual time-series; forecasting models in education are combinations of the series which are mathematically expressed. They constitute assumptions about future expectations. Cybernetic models of forecasting are based on stochastic or conjectural basis which are built on actual feedbacks. Large scale 'cybernetic social models for soviet economy' are in existence in soviet land. On this basis, the future institutions of education may tend to unify the 'larger societies' and render to their progenies, a common 'sense of purpose'.

It is needless to say that the present institutions have failed to impart a 'common culture' to children of diverse castes and classes. The common uniforms, the common instruction cannot deliver the real goods. Infact, the numbers count a lot in this regard. The strength of the class is normally determined by the space of the classroom. Where there is an explosion of large scale admissions, it is rather, difficult to plan coolly for the homogeneity of cultures. Thus, the future education must be able to encourage the 'liberal' arts colleges, instead of the present huge institutions and 'giant' universities.

The University is not a mere temple of learning. It is a centre of dissemination of knowledge: It is a medium of reform: It is also a harbinger of new values. Above all, it is a reflection of the future hope and new prospects for man. University is not a mere citadel of intellectual knowledge and learning. It infact is a source of 'deeper insights and understandings' which tends to keep civilization 'alive and humane'. The dynamics of the image of the future education is a creative process of reconstruction in education. All the irrational resistance to new change is automatically overcome. The educators will no more be passive imitators or instructors. They are bound to assume the status of individual entrepreneurs. They cannot easily sell their skills and knowledge as the professional man of management. Thus, the organisation of management man has little roles to play when compared to the work of a creative educator. It is in this sense, we are bound to hope that the 'present adhocracies' may not necessarily become the 'future realities' in educational technology. The future of education is not bound by its present or the past. There is no such thing as 'cyclical trend' in education. New energies and new talents are roped in to counteract the Future shock. Alvin Toffler rightly quotes Harold D. Lasswell of Yale in his 'Future Shock'. "That energies are bound in support of past learning, and that new energies are essential to unbound the old".

According to the psycho-physiological theories, the 'process of image formation is a physical process, dependent upon finite characteristics of nerve cells and body chemicals'. It is for this reason, recent educators, stress on the development of the physical and vital for the corresponding development of the moral or spiritual dimensions of human personality. The psycho-physical parallelism and the psycho-physical interactionism theories are once again reviewed in these current truths of 'image formation'.

There is a widespread belief that the supertechnological and super-scientific advancement in future may defy all our traditional or conventional relationships and permanent values. The work and play concepts may also be changed with respect to the principles and practices of education. The de-humanisation

and de-personalisation process may fast set into our everyday affairs of living and thinking. This 'thrust, of the future may also bring with it the de-standardisation and non-uniformity of goals in education. The essence of such 'tomorrow's education' is experimental awareness which we normally signify or designate as 'education to be'. That education which helps one to become great and virtuous is real education: That education which transforms the structure of one's being is the true and living education; and, that education is valuable and useful which renders a new status to the seeker of knowledge by imparting new awareness and consciousness. 'Education to Be' and 'Learning to Be' are not new innovations in education. They may be new trends from the point of view of interpretation. But they are as old as the Upanisads. 'Learning to be' implies a quest for knowledge, perfection and even 'fulfilment'. Learning for degrees and qualifications is no learning at all. For, this sort of learning is fast fleeting and so replaced by ever-new learning. That education and learning which is rooted in Art, Education and Culture leads one to 'Knowledge to Be' and 'Learning to Be' concepts. This movement towards 'Learning to Be' is a reflection of our multiple choices and freedoms. Against this background, if we analyse the arguments of the futurists, we are disappointed badly. According to them, there is no such thing as homogenized art in future. All art is a 'pluralistic adventurism' and all education is a mass education and all culture is a mass culture. The social order of the coming age is an admixture of diverse or multiple claims and choices, preferences and performances.

The new invention in science and technology will lead to new innovations in education. The increasing influence of the nuclear devices and computer technology will lead to the new strategies educational planning. The influence and impact of social reforms and changes on education is also not less significant. The character of higher education is normally changed not only because of the changing roles of new researches but also because of the changing roles of new researchers which are bound to involve the 'diverse and speedy diffusions of existing skills, tools and techniques'. The changing roles in a given society

are bound to result in a bewildering array of social choices. These social choices necessarily lead to new educational, occupational and recreational options. As there is more and more of multiplications of 'life-styles', there is bound to be the diversification of education.

Inspite of increasing criticism and growing rhetoric about education, the system is fast declining, deteriorating and degenerating by all means. Every where, in schools and colleges, we see 'callous anachronism'. There is no 'freedom' both for boys and teachers. Even management is a committed slave of rules and regulations. There is a difference between freedom and licentiousness in education. The present students are mostly 'libidinous', licentious, and lustful. All these are nothing to do with real freedom. The mechanical and the mechanised system is quite different from the altruistic, man-centred pattern of education. Well-planned, well-organised experimental colleges and free and para-universities may however prove useful. The present uncertainty and adhocery is the background cause for all bureaucracy and bankruptcy in education. The New Education must be able to immerse the students in 'personal introspection' and 'contrived experiences'. One must know well, that to-day's information is bound to become tomorrow's 'mis-information'. Real education must be processed through several stages of learning, unlearning and even re-learning. Only then, we shall be able to surmount the dross and filth of out-dated and out-moded system. The task-forces and the prognostic centres of education may not be able to deliver the right goods, if we are silent about the ethics and ethos of new learning. If education is silent about tomorrow and the students efforts and attention are focussed on the past instead of future, there cannot be any 'ethos' in the learners as well in the teachers. All learning becomes mechanical and all educators will become back-numbers. The role of the industrial and super-industrial educators is only confined to orientation and training of their own personal from the point of view of their own narrow needs and requirements. But the larger interests of the society, its cultural progress and civilizational advancement is always taken into active consideration by a creative educator, a social scientist and a seasoned theoretician.

tician. It is in this context, and background we tend to draw a line of separation or distinction between 'clerical' and 'creative' education; education for job-orientation and education for value-orientation. The moment one is concerned about permanent values, he has to stretch his imagination to compass the future ideals and goals. This is also true of education. When the creative educator is absorbed with a problem, he is bound to view its merits from the point of view of the past, present and the future. But the situation as we see to-day is not so congenial for his re-conceptualisation of the desired goals and objectives. The fact is that the study of future is almost banned from the present colleges and class-rooms. This automatically implies that the consciousness of the child is barren and it is bereft of any real content of the future. The main task of a creative teacher is to enhance the 'sense of future' in his pupils apart from his usual transmission of ever new skills. If this aspect is understood well by the present planners in education, most of the present ailments of our pedagogy will be cured or reformed. Thus the 'present education must shift into the future tense'.

Future education has no particular structure, either institutional or functional. A future school will be informal. Its foundations and surroundings will be natural and sylvan and it will be a centre of community life. The 'world of work' and the 'world of instruction' will be closely linked-up. Lyndon Baines, very well points the picture of the future school in the following way. "Tomorrow's school will be a school without walls: a school built of doors which open to the entire community. Tomorrow's school will reach out to the places that enrich the human spirit, to the museums, the theatres, the art galleries, to the parks, rivers and mountains. It will ally itself with the city, its busy streets and factories, its assembly lines and laboratories: so that the world of work does not seem an alien place for the student. Tomorrow's school will be the centre: a shopping centre of human services". Alvin Toffler, the contemporary futurologist says, that in spite of all progress and innovation in the present system of education we discover darkness everywhere. "Yet for all this rhetoric about the future, our schools face backwards towards a dying system;

rather than towards to the emerging new society". Even in the best schools and colleges, we witness the scenes of hopeless anachronism. There is no real freedom both for the teachers and students. The parents look to education for jobs and placements for their children and the teachers look to it in terms of dead instruction and life-less operation. If this is the situation at present what should be the state of affairs in future when the super-industrial civilization envelops like a huge Monster. All the present strategies and structures of education will have no place in the scheme of events to follow. In any planning, the aims and objectives are very much important and significant. To help to avert 'future shock', we must create a 'super-industrial education system'. And to do this, "we must search for our objectives and methods in the future, rather than the past".

Alvin Toffler, presents a paranthesis and also tends to install a seeming contradiction as regards the aims of education. How for we are justified to create a super-industrial system of education to suit the super-industrial pattern of civilization and if it is so, how far and how long we are going to construct and re-construct the super and extra-super industrial 'models'. Will it not be a relay race between civilization and education? Have we not to counteract and channalise some aspects of the technical civilization through some positive methods of education. Otherwise, this mode and process of planning in education to cater to the ever-growing needs of technological and scientific models will be ad-infinity. Whether, we have to mould education to suit the society or we have the primary obligation to mould the society through education is a matter to be well-sorted out. The truth is, that both these aspects must receive an equal emphasis and importance from the professional educators. That education must be socially relevant is as must important as education must leave a transforming a impact on the individual and society. Alvin Toffler seems to have by-passed this inter-relation in his passionate search for 'future' objectives and methods.

The fast-rolling and all-enveloping super-industrial society is dismantling the age-old social order and the long established value-system. All the powerful bonds, cohesive mechanisms have

all failed and receded into the background. The centralised systems of education, the standardised patterns of living and the dignified cultural productions are all fast breaking down. The educators and the reformers have not yet learned the trick of the new trade. They have already lost control over the old order and they have not yet grasped the new controls. In such a situation, the planning mechanism had to remain helpless, its skills suspended and all its aims have had to be drawn into a cold storage. The problem of unity and unification is at stake and a 'crazy quilt pattern' of fleeting life-styles has entered the scene. It is in this view, Toffler exclaims 'why cities suddenly seem to be 'unmanageable' and universities 'ungovernable'. For the old ways of integrating a society, methods based on uniformity, simplicity and permanence, are no longer effective. "A new, more finely fragmented social order a super industrial order is emerging. It is based on many more diverse and short-lived components than any previous social system, and we have not yet learned how to link them together, how to integrate the whole.

The subjective life is very much neglected by the dreamers of science and technology and the educators are busy in inventing skills and devising new methods. They have unwisely neglected the scheme of creative process from their planning on education. Education for the creation of a talent has not yet received any attention. The organisation of subjective life is as much important and even much more significant than the organisation of the outward external life. It is the inner life which is to be shaped through education. That future education must necessarily include the education of the creative genius. "The creative process is the process of change, of development, of evolution in the organisation of subjective life.

This importance of subjective and creative life is also explained by Tagore, the great poet and educator but in a different context. His main concern was to propagate the ideas of natural education particularly, when the whole country was steeped into mechanical methods of learning and the whole system of education as such was imported from the overseas. "In this critical period, the child's life, is subjected to the education factory, lifeless, colourless, dissociated

from the context of the universe, within bare white walls staring like the eye-balls of the dead. We sit inert like dead specimens of some museum, while lessons are pelted at us from an high, like hail stones on flowers". The mechanical education and the set learning according to Tagore are producing a habit of mind which is awakening in us the natural or the spiritual apprehension of truth." This mechanical parrot-like training is however neglecting the creative aspect of education-reform. As a result of this, the present-day universities have become 'a typical cloistered communities' of scholars, teachers, students and administrators. The big and huge universities both the Central and the State universities have failed to give any individual attention to its students. It is on this count, C. P. Snow rightly commented upon the instruction of the Western Universities in the following manner. "The educational future will belong to those who can grasp the significance of instructional technology". The instruction that we are giving in schools and colleges is so mechanical and life-less that it has lost all its charm. A teacher is trying to transfer the material from the books to the students whereas the students in their turn are trying their best to retain their mechanical performance by unloading the same in the examination halls. This is a 'mimicry' in education. Tagore rightly highlighted this fact in the following manner. "The worm thinks it foolish that man does not eat his books".

The present system of education never distinguishes knowledge from understanding. Understanding is a process, a mechanism. It is a sort of prehension and also apprehension. On the other hand, knowledge is the residue of an act of acquisition. It is a cumulative product of understanding. Knowledge has several forms as absolute, relative, empirical, transcendental and institutional. Similarly, sense-derived knowledge is quite different from that of the rational and the categorical knowledge has altogether a different status than the hypothetical and hypothesised forms of knowledge. The techniques of acquiring knowledge are always mixed-up with the skills of understanding. Nevertheless from an over-all point of view, both knowledge and understanding are two sides of the same coin. Modern education, particularly the current theories of learning have invented many skills of under-

standing which are mostly founded on the experimental designs. This has no doubt quickened the process of learning and even rationalised the acquisition of knowledge. But the modern pedagogical theorists have failed to approximate the results of understanding and knowledge and synthesise them into one consistent reality tinged with perception and apperception. For this reason, the impact of understanding on the individual has not left any sound or solid impression so as to generate a generic wave of creativity in the world of knowledge. Repetitions and imitations are thus multiplying and the innovations and creations are fast receding at every stage of acquisition. According to Aldous Huxley one of the essential functions of education is dissemination of accurate and correct knowledge. "Knowledge is acquired when we succeed in fitting a new experience into the system of concepts and understanding comes when we liberate ourselves from the old." Future education is not only a liberation from the old and the past, but it is a new adventure of the spirit into future experience. Future knowledge is a total comprehension. It is never an acquired acquisition. Similarly, future understanding is a progressive leap of 'conscious apperception'. Sir Julian Huxley in his Introduction to the "The Phenomenon of Man" has stressed upon 'knowledge' and 'love' as important mediums for all progress in life in future. If we learn as how best to increase our 'love' and 'knowledge' we can discover the possibilities of the earth's immense future. This is 'true' and 'real' education according to both Teilhard de Chardin and Sir Julian Huxley. Both of them stressed on the conditions or advancement and fulfilment. The conditions cited are new patterns of thought and co-operation for new organisation of awareness, global unity, variety within unity, personal integration, internal harmony and increasing knowledge. "That education which will increase the conditions of advancement and fulfilment and prevent an increase of frustration is true and real education".

The specialisation race of the super-industrial society of Science and Technology is absorbing the attention of the World thinkers and educators to-day. On no occasion, there was such a specialisation and super-specialisation as to-day. "Now the specialisation has become so obvious that one has to be blind not to see the facts". Specialists in education have developed their own vocational

or professional standards or norms. In spite of the universality of specialisation throughout the globe, the ignoble nature of specialisation throughout the globe, the ignoble nature of specialisation and its multiple defects are common everywhere. The domain of education is not free from these evil effects. The educationists to-day are more assertive and authoritative than ever before. Educators were only suggestive and perscriptive before. But to-day, they are dogmatic and exclusive in their opinions and claims. If an individual is assertive and authoritative, the very spirit of 'freedom' in education is erased and lost. Education is more an applied discipline than a theoretical concept. For this reason, every specialisation in education demands an 'inter-dependence' upon the allied disciplines of knowledge. Future education is however, free from the common ailments of narrow specialisation. If there is specialisation, it is only meant for ultimate 'convergence' in some form or the other.

In this world of action and interaction, it is too difficult for any one to remain in perfect isolation and seclusion. For, seclusion and isolation means decay and destruction. Even the vast specialisations have common grounds of confluence and agreement. We cannot however think of super-specialisation in education. But the fact is, that a race is going on in this direction in the various parts of the world. This is indeed a sort of 'artificial anachronism'. Invention which grew tools and Innovation which grew methods are always welcome in education. For, this will always improve the quality and application of education. But the structural specialisation is more dangerous and hazardous than the functional forms of specialisation. "Indeed an isolated brain is a piece of biological nonsense, as meaningless as an isolated individual."

According to Fred Polak "Education has a future so long as it creates an image of the future which could engure in time". Future image is the reflection of the all-round awareness of the present and also the over-all perspective of the past. Sometimes, the past may not repeat itself because of the changed setting of events and circumstances. But, the present cannot however be neglected in contemplating the 'future image' in education. Since, the aim

of all education is to develop a homogenous outlook and coherent perspective of our whole experience, it becomes necessary on our part to evaluate the sequential events of the past, present, leading to the future. "No longer will man be able to see himself entirely unrelated to mankind, neither will he be able to see mankind unrelated to life, nor life unrelated to the universe".

Education is a hominisation process. Its aim is convergence and 'confluence'. In the midst of vast divergence and turbulence of the social, national and international situation, we need to generate new values of education and living for better and nobler survival of mankind. In this context, "the university in general appears to be an island of tranquillity in the midst of turbulence". The ideas of a typical modern university as envisaged by Fred Polak is "a haphazard assortment of unattached areas of specialisation, unattached colleges, unattached teachers, and unattached students". The present day universities have failed to disseminate knowledge. They are imparting formal education to their students on rolls. They have lost their original aims of social purpose and individual excellence. On the other hand, they have become the mechanical mediums and formal centres of learning. "The university has sacrificed its 'universitas' and made a mockery of itself as the great symbol of the indivisible totality of knowledge".

One of the four basic assumptions for the progress of education in the world according to the UNESCO. Report on 'Learning to Be' is only the over-all, life-long education which can produce the kind of 'complete man'. That the present trend of education is not to acquire knowledge once in one's life and fall back on it from occasion to occasion. There is no such period in life which is specifically earmarked for acquisition. On the other hand, learning is a continuous process. "We should no longer assiduously acquire knowledge once for all, but learn how to build up a continually evolving body of knowledge all through life".

According to Polak we need a new revolution in education. We have already witnessed a technical or an Industrial Revolution. In fact, this sort of revolution is already embedded in the post-

industrial civilization itself, it has become an integral part of its ethos. In order to counter-balance this revolution, we need to call for new forces of a new rebellion of the 'creative minority'. Then only, the poise of the society will not be tilted or outweighed. Thus Liberal education is a synthesis of two cultures i. e., technical and aesthetic. "Liberal education of a high order requires nothing less than a full-scale rebellion of the creative minority of our generation, particularly its university contingent. This is the only answer to and counter-balance for the so called rebellion of the masses". In this way, a cultural or spiritual revolution is called for to complement or supplement the effects of industrial or technical revolution.

If by its very nature, "university is a kind of transformer-station processing the ideas of yesterday into the ideas of tomorrow", then what is its sanctity from the point of view of new education. If university is a mechanical transformer or a converter, then what are its creative ideals and positive aims". If 'yesterday' can be converted into 'tomorrow' through some such mechanical device or orientation, there will be no 'thrill' of creativity in education except skilled imitation and artificial emulation. In this particular context, "the superman of our times is not the encyclopaedist, the generalist, the one who seeks universal knowledge, but rather the superspecialist". This super-specialist knows everything of something, the details of non-detail, the most-useless of the less-useless in life and education. It is in this vein Polak exclaims. "It is the man who knows more and more about less and less, until at last, he knows everything about nothing". According to the UNESCO's Report on the development of education, "Education can nevertheless advance only along paths specific to each individual, society and culture". It does not mean that non-specific or non-specialised fields of knowledge and skills of education have little or no scope of advance. The fact is, the greater is the specificity, the higher is the intensity of advance. The pressures are more when the indigenous claims in education are operative. For this reason, the national systems of education, all over the World reflect their own 'genius' irrespective of the uniformity or commonness of courses and gene-

rality or universality of education. The trend of the future education is to cut the tyranny of technology, put an end to the vested interests of nations and races and thus generate a convergence in man's way of living and thinking. In this sense, education is 'togetherness and oneness; It is the knowledge of one's life which is all-important and significant. For, education is both 'human unanimisation' and individual self-actualisation or self-realisation and fulfilment.

FUTURE EDUCATION is governed by diverse factors. It is characterised by super-struggle, efficacy and new hope. In Industrial society mass-education system flourished and thrived. People preferred universalization of education. On the other hand, in the recent Third Wave Order of civilization wherein stress has been laid on poverty, war, and energy-systems, the concept of education has been changed considerably. Education aimed at the process of de-massification of Schools. Transnationalism occupied a significant status in this system of education. The Third wave education emphasised upon individualization in the schools. The common concepts of standardization and universalization have been relegated into the background. According to Futurologists, a new class of educated information-workers, intellectuals and technicians has come-up. These workers are directly engaged in the production and dissemination of information. In Future education, the concept of grading the students may be changed. The students grades could be made dependent on the collective performances of the students in the classroom as a whole in terms of a team. Education will be equated with a sense of community feeling. Thus in future education will be central to all developments.

In the past, First-wave education encouraged factory style schools in most parts of India and Africa and in some parts of South East Asia. During the Second wave educational models, collective schools were discouraged which were functioning on the lines of factory-styles. The Third wave educational system affirms that we need to combine learning with work, political struggle, with community service and even play.

The UNESCO proceedings on science education in future, clearly indicated that science is going to dominate all walks of life and all branches and disciplines of knowledge in the future years to come. According to Malcolm S. Adiseshiah "As sciences will be the leading force in the future, education is the crucial variable of the present". In the context of evergrowing scientific temper of the future, the education of the present ought to be oriented towards new patterns. Then only, we can achieve the desirable goals of education and life alike. Future education prescribes four uses of leisure as rest, recreation, personal development or growth and social participation or commitment. If education is a medium to standardise the cultural levels of a nation, it has to encourage the value-system in society. For this value-system leisure is a must. Leisure is not a gap in work. It is not again a deviation from the desired goals of life. Leisure is a creative 'hibernation', it is a feedback mechanism in future education. For this reason, Future Education tends to balance leisure and work throughout. 'Education meets individual needs and aspirations and contributes directly to the cultural standards of a nation'.

Education in the future tense is a new hope. It is not cut-off from toat of the present. But it is the continuation of the present into the future on the basis of selection and elimination process of becoming. As man is growing in his levels of knowledge and consciousness, he needs new aims of education which can cater to his new aims. For this reason the changing system of education is needed always. But this must not be mistaken as a 'flux of changing models' or systems of knowledge without any proper fixation, stability and continuity of baselines of knowledge. The changes in education must synchronise with the changes in individual consciousness as such. Thus, Future Education has a wealth of meaning in relation to the progressive manifestation of new levels of growing awareness.

It is true that inspite of the 'spectacular expansion of education even today there remain more and more children who are not in schools'. Childeen out of schools are much more than the children in schools to-day. This is the irony of our country and irony of

several other developing countries of the World. Today everything is education. For this reason, I preferred to discuss these matters under 'What is not education'. Everything within and without our life is education. According to UNESCO's findings 'There is no sector of life-whether it be the family, the school, the university, the business, the office, the club, the farm, the factory, the temple, the mosque or church, the hospital, the cinema or the recreation hall where the effort to learn and train and develop the part of the individual involved in the sector is not possible.'

There are diverse ways of learning. Learning to Learn is different from Learning to serve and the same is different from learning to cultivate. Learning for Growth is also different from Learning To Be. Thus, there is a wide gulf between the content and concerns of education from all angles and aspects. Learning to learn is a formal learning to serve the sentient beings of the World is more meaningful. Learning to generate culture and cultivate character is one of the significant attributes of learning. Formally, when we say learning for growth, it automatically means development of the individual from all aspects, intrinsic and extrinsic. UNESCO Seminar on 'Learning To Be' has rendered a new meaning of which is "socially useful and productive education". Vocationalisation of education is as much important as humanization of talent. It is for this reason that education is becoming more and more important to-day than on earlier occasions. Despite of the diversifications, as Formal, Non-Formal, Informal education the present mind feels and suffers of deeper hunger for true education. This education is other than the common surface constructions and formulations. It is for this reason some-times we feel for a 'school-less society' rather than the faulty systems of education which are making us lifeless and soulless everyday. That education which cannot provide us a sense of inner feeling of fulfilment is no education. True and living education views man in his uniqueness as well as in his commonness. Future Education will be governed by the guiding principle of the new Ideal of education based on knowledge, unity and freedom. Moral education and religious trends cannot serve as Ideal solution to the present problems of our Life. Spiritual education on the other hand, can be the only effective medium of solace and satisfaction. A national system of education, if governed by the principles of spiri-

anality and modernity, most of the present-day evils of education will be eliminated.

However, the new model of education is different from that of the old system. The new is always improved, it is always diversified and it is always desirable for all purposes of growth and progress. But the old system had also a number of advantages to its credit. "The old system was to teach one or two subjects well and thoroughly and then proceed to others, and certainly it was a more rational system than the modern. It did not impart so much varied information, it built up a deeper, nobler and more real culture. Much of the shallowness discursive lightness and fickle mutability of the average modern mind is due to the vicious principle of teaching by snippets".

Future Education is not bound by either the old or the new; novelty and newness are not the true criteria of the principles of Future Education. Future Education is not even bound by the old regulations and encrustation of the past. On the other hand, it is the blend of the good and the perfect. "In the Future education we need not bind ourselves either by the ancient or the Modern system, but select only the most perfect and rapid means of mastering knowledge". Sri Aurobindo's integral system of education is a clue to the future education. For example, the physical education, the vital education, the mental education, the psychic education and spiritual education etc., are base-lines of progress in the direction of 'Supramental education' of the future. Supramental education on its emergence is bound to change the course of things and bring to birth a new world-order to us. This is explained by Sri Aurobindo in many ways as total transformation, overall transmutation of matter and transfiguration of the present into the future attributes. This amounts to the creation of new species through new education called supramental education. In this, the process acts or operates from above downwards and not vice-versa. Supramental education is the education of the 'New Dawn.' Future Education explained by futurologists is different from that which is explained by Sri Aurobindo in modern times. That education whose base-lines are drawn from the present into the future as per the demands of the individual from all angles and aspects of his changing situation is the

real future education according to the futurologists. The integral philosophy of Sri Aurobindo depends upon the process called supramentalization and psychicisation. This education of the future very much depends upon the nature of the future-man who is mostly a divinised being. According to Sri Aurobindo and The Mother "Then will begin also a new education which can be called the supramental education; it will, by its all-powerful action, work not only upon the consciousness of individual beings, but upon the very substance of which they are built and upon the environment in which they live". In this context education in the future tense implies two way explanation. One is the explanation of Future Education given by the modern Futurists and the other is advocated by Sri Aurobindo and The Mother of Pondicherry. For our purposes, it is not proper to categorise these two in terms of their quality because we are more and more interested in the future evolution of Man by all means. The evolution of Man through psychic transformation and spiritual transformation and the evolution of man through overall interactions and progress through Science and Technology are one and the same from the stand-point of 'convergence of the consciousness' of Man. As educationists, we are more interested in eating the fruit and not in the growth and direction of the branches of a tree.

Future Education that is to come in future and dawn upon human affairs will be dominated by Science and Technology to a large extent. The governance of life by Science will invariably lead to the governance of education by Science. That education which is dominated by Science will be filled with new dualities like rapt attention, intent concentration, will and determination and purposes or goals. New science is always governed by life-forces apart from physical energy. "If science has to turn her face towards man it must be Science". The present science has become a great monster which is eating away the consciousness of man in all its wholeness. It is in this context that Sri Aurobindo always talked about new science which centres round man and not around the physical universe. The present-day science has become callous in many ways. It has neglected man and his claims. It has discarded his values and norms and given more importance to physical or mechanical energy rather than

the vital energy and the psychical forces working in-and-through man. Future Education ought to realise these aims in their total context for a better evolution of human values and philosophy. Sri Aurobindo's philosophy aims at true and real education and its objectives are different because they centre around the deeper values of life. For this reasons it is also called Life-Education, living education and true education. The true aim of education is not different from the true aim of life in Sri Aurobindo. The creation of a proper attitude in man and generation of a new spiritual energy etc., is considered as the sole reality in integral philosophy. Education is not mere imparting of skills and experiences of life. On the other hand, true and living education implies transformation of the physical, vital, mental, psychical and the spiritual dimentions of human personality. Some-times this has been explained as supr-mental education which means that education which transcends all these levels of man through diverse transmutations and transformations. "That education which encourage inner act is true and real education. The external fact is not very important; the works of Arts, Architecture, Literature, have little significance if they fail to generate an inner attitude among individuals". The external environment looses its significance when it fails to inculcate proper inner attitude or environment. The task of real education is to transform the outer into inner meaningful acts of human 'psyche'. It is in this context we say that education must create consciousness for true action. Aspiration towards perfection is the sole content of integral education. Modern education tends to under-estimate the value of the beautiful and overstress the value of the useful. This is the content of the soulless and mechanical education of the modern age. The knowledge of the higher arts like philosophy, poetry, music etc., have become almost un-intelligible to this age. According to Sri Aurobindo, the current civilization has been converted into a 'glorified ant-heap or beehive'. It gives more importance to self-perservation and survival. Education has been oriented to vital wants only. In fact true and real education must generate the 'sense of the beautiful'. Music art and peotry are perfect mediums for the education of the soul. All fine-arts useful in

the humanization process of man. Mass society has deprived the modern man from the benefits of the Liberal arts through education. The emphasis on aesthetic education is conspicuously absent in the present schools and colleges. Future Education must be able to create humanism and love among the individuals. Love is the soul of humanity. It is in the nature of universal manifestation that love is the first evolute at every level of either emanation, creation or manifestation. The awareness of this universality in humanity is the true aim of education. Secondly, future education must concentrate on the significance of Nature. Nature is not flowers and trees mountains and rivers sunset and sunrise, green foliage and vast meadows. It is not again a cloistering of birds and murmuring of brooks. Nature is not only the cosmic energy. It is in fact is the real truth of the universe, it is the mission of the Divine; it is the great Harmony of life on earth. If this is not highlighted in future education, callousness is bound to increase. Thirdly, Future Education must also give equal place to Animals which are considered as products or vital creations on earth. They are bound to be civilized and humanised by Nature one day, if proper direction is given to them. Therefore, education is all-comprehensive and all-inclusive concept. Education means both Transcendence and Involment. Transcendence means ascension. Whereas involvement means commitment from the stand-point of education. Thus education is a two-way attainment; attainment of human love and attainment of divine love. In philosophy love is motivation, love is power, love is passion and also compassion. It is in this context that love is a comprehensive concept. Imagine the world without this love, it will become worst than a desert. Fourthly, Future Education must also accommodate the conception of religion in a new way. Religion in fact belongs to the domain of higher mind of humanity; it is also the content of its inner mind. Education is the realisation of this kind of higher religious consciousness in a big way. It is for this reason we prefer to call it as the Religion of Humanity. Fifthly, future education is bound to rise to the level of Spirituality as it forms the universal essence of all religious truths and beliefs of Mankind. More than religion, spirituality the true concept which is feasible to the younger generation. This is not the age of religion but

this is the age of spirituality. *Dharma-Jivan* is always different and other than the *Adhyatma-Jivan*. In this age of Science and Technology, organized religion has become a back-number. This is in fact an age of universal spirituality. All must realise that spirituality is the only clue to solve all problems of the world. That kind of education which favours us to be more spiritual from a scientific angle is the true and living education. Spirituality favours the seekers of knowledge with all the secrets of life and reality. It encourages the efficiency and proficiency of the individual by all means. The traditional concept that spirituality makes a man to undergo the feeling of other worldiness and detachment has receded into the background. Today we firmly believe that man can practice spirituality remaining in his own specific areas of work following his own particular vocation and profession. Sixthly, that education of the future is bound to emphasize upon the discrimination of truth from falsehood. A man must learn to acquire *Viveka-budhi* to draw a line of demarkation between truth and falsehood at all levels of action and understanding in life. Only then the unfailing aspiration is bound to lead a person towards the Supreme-grace. It is the life-will and mind-will which makes one to realise the Truth-consciousness.

Reformation in education has become an out-dated concept. On the other hand Transformation is a generic ideal which constitutes the main base-line of future education. Education as a mass-media is bound to influence the basic core of national culture at every stage of its development and growth. *Education as a Medium of Integration of Values and Effecting changes*, a study undertaken by me has clearly indicated that the present education has failed to effect any value changes in the present society due to diverse reasons. That the present education is not relevant to the human needs and aspirations and that it is not fulfilling the demands and needs of the present age and that the present education has become obsolete in a way, that it has not touched the inner core of our being for effective changes both within and without the individuals in the given society is a stark reality. Above all character-training has not formed the core of the present education. Today character-training should not be

left to Churches and places of Prayer and Worship. Many young people of this generation are inclined and given determined to leave overboard the people of earlier generation who talk much of character-training, man-making education, moral and spiritual goals of mankind. This practice is based on sheer ignorance and illusion. *Avidya* or ignorance is tolerable to a certain extent because one day it can be recouped by proper knowledge or *Vidya*. But *Adhyasa* or illusion cannot be repaired or rectified through education. Sometimes illusion-producing ignorance is the most harmful in this process of advancement of humanity through education. Future educators who are considered as generators of new knowledge must well understand this truth and try to cope up with the declining situation and try to build up a new base and edifice of education to transform the present and the future man by all means. The future educators must engage themselves with multiple or plural alternatives in shaping or framing the future education. Otherwise, they have to be disappointed and bound to meet with failures as different people are endowed with different natures and choices. For this reason proper freedom, free choice becomes essential for building-up a base for future education. "True purpose of knowledge lies in making choices among alternatives based on estimates of future consequence."¹

Many people are trying to build up many theories about the future. Of late smattering of futuristic ideas have become increasingly profuse; but they totally failed to offer the desirable clues to avert the dangers that are hanging over us due to illorganised explosion of scientific and technological innovations in diverse fields of modern knowledge. Novelty and innovation is not the clues to real knowledge. On the other hand experience-based knowledge is the clue to solve all problems concerning life. The futurists are trying to engage themselves in search of formulas on the basis of the existential conditions of life. But they have failed to offer the real clues to avert the dangers that are hanging over us due to scientific and technological explosions. Modern institutions for that matter are also failing to provide us with proper solutions. Most of the present-day schools have not included Drawing and Hand-writing and oral expressions and intonations. For this reason the present generation

of school-going boys have not developed integral personalities in spite of their heavy load of multiple subjects. George Steiner rightly said that "The absence of history of Science and Technology from the School syllabus is a scandal".

It is true that new approach and new organization of education is a must if you want to face-lift the present system of education in the educational institutions in India and else where. Education for the future is not a passive effort or a movement; in fact it is a dynamic realization of the truths of life and facts of society alike. A new agenda for the University will be required if we are to have an education for the Future. This new agenda for Future education will have to be entirely different from the existing or continuing modes. For example, present emphasis on specialization will have to be balanced with the extensive breadth of knowledge which includes the diverse aspects of the same truth of experience. The emphasis of Future Education must be more and more on discipline-centred studies apart from problem oriented investigations. Alvin Toffler one of the foremost contemporary Futurists is emphatic about many things like decision-making process, self-discipline and personal responsibility. "We need versatile, adaptable, self-discovery and self-expression eager to participate in the decision-making process and will to assume personal responsibility and self-discipline". Some of the most vital images of the future spring from education. Education is the medium of orientation and also a medium of direction and growth by all means. It is for this reason, almost all Futurologists including Alvin Toffler are engaged in working for a system of future education. The present is always fleeting into the past and the Future is flowing into the present. This is a relentless process. For this reason all thinkers in every field of life and areas of knowledge must take note of one fact that 'looking towards the future dawn from the present peak'. This is a remarkable feat of niderb tgygggt modern thought. The future libraries according to our estimate will assume altogether a different status. People will run for magazines, handouts, research findings, discovery evaluations and such other experiences and observations of the scientific writers. There will be very few who will read the classics as they consider them to be a part of past history. Readers will be introduced to the flood of new material on every aspect from art and embroidery to huge Sections

and Constructions. They will be running after such knowledge which is relevant and which can be passed on easily to others and can be imbibed easily into our day to day living. There is every likelihood that some of the museums may discard the past literatures due to non-enquiries and non-consultations. The thrust of the age will be so intense and the pressure of population growth will be so enormous that the type of living in future is bound to be changed and transformed into new patterns under new pressures. The industrilization and mechanization will increase so much that normally people who are engaged at school level and college level education are bound to be regulated by new unforeseen conditions of environment. It will be difficult for the new children to adopt themselves to these changing circumstances. However, the general living will also meet with diverse difficulties in terms of social futurism. How to pre-adapt children for the new world of Tomorrow 'which is not regulated by the cycle of Sun and Moon, but by the factory whistle and the clock'. True education of the future must be able to make man free and alive which is not however normally possible. Even today the education which has been our critical sub-system is not functioning properly. On the other hand, it is malfunctioning. Its negative influences are much more than its positive effects on us. That future education is not a vision or an abstraction, but it is a stark reality if we understand it properly in a proper context. In future, emphasis will be laid on individualization and not on authoritarian roles of a teacher. It is with this hope that we are tending to supercede the present system of education which is significantly lifeless and soulless. The present generation of seekers run after the cult of 'immediacy'. Some times this is explained by futurists as a 'fallacy of presentism'. Some of the neo-nites who run after reforms of education for tomorrow are committed to the other 'fallacy of futurism'. In this sense both of them are wrong; One is trying to aim at reaping the immediate results and the other is endlessly running after distant and unexpected goals. Our suggestion is that in such a situation the Councils of the Future must take more and more interest in framing the rules and drawing the base-lines which strike a balance between the Present and the Future. Modern education is linked up with a curriculum which is obsolete and outdated. For this reason boys and girls are reluctant to sit in the classes and learn

the lessons. Educationists are of the opinion that in some situations variety and diversity is also not good with respect to modernization of education. It is in fact too difficult to strike a balance between standardisation and diversification of courses.

It is good that education must shift always into the future tense. But shifting always without any proper fixation and stability is also not good in the sense of too rapid changes in the system. It is needless to say that our education is modelled to create colonial models dis-oriented from the indigenous roots of common society. Even after years of attaining our independence, our education is meant to produce elites and not commoners. With the explosion of colleges there is multiplication of over-educated individuals. With this increase, there is a corresponding increase in the unemployed graduates. The un-educated means illiterates who are again huge parasites dwelling in modern cities. Most of the rural areas in India have turned out to be re-in-shadow regions with respect to education. There is too much of concentration of education in metropolitan cities whereas there is a definite negligence of the development of the rural side. This is a serious anomaly; Some planners in education have suggested certain restrictions on University education in order to avoid this ailment. Functional education is favoured at all costs. Diploma courses of short duration with intermediate skills are suggested in order to create a proper balance, between the two extremes. A closer relation between education and work is however stressed in recent years to improve the condition. It is clear to note that the advancement of Science and Technology is leading the present man to his extreme ends of obsolescence. Man is becoming insignificant day by day whereas Science is growing into huge and monstrous mechanism. In view of this, certain distant goals of education are introduced by some educationists. Mostly the reformist goals, the globalist goals and the futurist goals are sheeled in to action in the current context of the decline of man, and de-generation of education. The present scene of education swinging between quality and quantity is threatened by many new dangers from time to time. If we observe the scene of education at various levels of communication and transmission particularly at the pre-primary, primary and lower secondary

levels we come across with many shifting scenes. There is no stability between their patterns. Similarly, the scene of higher education particularly at the pre-college and collegiate levels of education where the bifurcation starts and the boys and girls branch off into different professional and non-professional channels there is no constancy and stability in planning. At the University levels of education also the allied subjects are not framed properly and the higher education is channalized without any set purpose on the part of the students. The dichotomy between the humanities and social sciences on one hand and the professional and vocational courses on the other hand is bound to create lot of problems of disinterest and distrust in the desired pursuits of knowledge. That future education is bound to play a greater role under such circumstances becomes a practical reality. Education which is oriented towards such well-defined objectives can serve as the only effective solution. Education for Industry, Trade, Farm and Defence etc., will help to a certain extent in the direction of vocationalization process. But the problem of 'excellence' in education remains as an unnoticed attribute. It is a fact that aesthetic education helps the present society in terms of greater harmonization. It is bound to encourage integration and de-segregation process in society. However, sense of adventure which is deep-rooted in mountaineering, hunting and sporting etc., also add to the natural motivations. In the next line of qualities sports and games, excursion, drawing and painting and hand-writing, embroidery, knitting etc., come under productive skills in education. The present wave of yogic exercises is also playing its dominant role in shaping the current trends of education. The explosion of social education is the new achievement of modern institutional organization. Recently, science policy, population education etc., have come into the fore-front. As a result of this a wave of new confidence is infused in the present system. It is needless to say that these mechanisms and baselines are useful in the present context to build up new ideas in our determined formulations of future education policies.

It is to mention further that the present conditions always favour the future plans. In this context the UNESCO has evolved a perspective policy on educational planning and administration. Quite

recently the movement of Education and International Understanding is playing a positive role in building up a new society to tomorrow. The General Conference Resolution has clearly declared that 'Nowhere does UNESCO's role as a "Shaper of the Future" appear so clearly as in education'. "The Learning To Be" has discussed many concepts concerning the Learning society of today and tomorrow. The concept of Life-Long education, the principles of Teacher-Education and the ideas about Self-learning has integral features of Educational Technology etc., have come into the forefront of modern theory and practice of education. Further education is based on a new hope and a new faith based on a concrete effort and planning on behalf of both the educators and institutions. Many futurists and visionaries have pointed out the immense utility and limitless benefits for future education. Mostly, future education flourishes under peaceful conditions. Disturbed atmosphere both internal and external is not congenial to the growth of these germinal ideas of future education. At individual levels stability of personality, clamness of mind, societal peace and serenity of the educational environment etc., are stressed. At the institutional level, absence of conflicts and tensions and at the societal level harmony among castes and communities, parties and politics will however add new flavour to the rapid growth of new education. It is on this count "The constitution of UNESCO declares that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." That education of the mind is the true and living education. Formal education will not help us to come out of the dross. Thus all future plans of future education are rooted in the mental climate and psychic environment of the seekers.

Education has diverse meanings and connotations. Education is learning; education is instruction; education is communication. Education in its implication means change and transformation; realisation and fulfilment. Education in its formal analysis means becoming and growth, change of consciousness and subordination of the Sence to Psyche. Nevertheless it is very difficult to sort out what is not education.

Education in the future tense or education for Tomorrow is a new movement rooted in trans-disciplinary methodology. Prepa-

ring the present for the future, organising the present for a leap into the future and converting the human individual into useful citizen etc. implies a conscious training of the individual into the skills of forecasting the alternative models for man. If proper goals are not set on-keeping with the growing demands of the individual, there cannot be any real 'growth' except his static movement into the future. Planning for the future is not however antithetical to planning in the present.

Education is awareness of good and bad, vice and virtue and conscious and unconscious. Enlarging the area of conscious and minimising the area of unconscious is a linear process rooted in the natural 'aspiration' of man. Education is attainment of the ultimate goal or ideal. This ultimate goal or ideal is no other than the perfection of our personality and realisation of higher life on earth.

Present education is a useless mechanism. It is divorced from life and reality. Present education is a 'parrot training'. It is a mechanical device. It is a formal instruction. In the present system of education, the role of a normal teacher is 'loading' and 'unloading'. In this context, education is bound to exhibit more heat than light. Present education is a memorybased education. Real education is 'consciousness-based'. It is more or less a seeking process which automatically involves 'faith', 'sincerity', 'devotion', 'aspiration' and 'surrender' in all their best.

Future education will be a mass-education. It will be rooted in science and technology. Short-term courses will be preferred to long-term instruction. External examinations, correspondence courses, non-formal training in skills are bound to be encouraged. Future education will not have any 'leisure'. Leisure will be a luxury. Future will have continuing education. There will be more numbers of small centres of applied technology. Due to over-population and over-industrialisation there may not be any scope for man-centred education. Education, its mediums and processes may concentrate on 'immediate needs' more than the

far of or distant goals. That future education may start from 'near to far' instead of from 'far to near'.

National ideals and international goals are bound to be mostly neglected and all applied methods centre round practical living. The little importance that a man has today will be lost because his 'complete existence' will be replaced by a set of 'mechanical devices' in future. There will be lot of de-humanisation process because of the tremendous advance of science and technology. Philosophy may be reduced to the science of human behaviour. Logic and statistics may serve as its main aids.

In future, the explosion of education will run parallel to the explosion of population and on most occasions the former may cut run the latter in many respects. It is then the hazards of the explosion of education may prove more dangerous than the risks and dangers of over-population. As a result of this there will not be any difference between 'living a life' and 'leading a life'. Living a life in all its fullness is different from 'leading a life' mechanistically. That education which helps us in 'leading a life' is altogether different from that education which helps us in 'living a life'. Education is not mere 'bread and butter'. It is neither a 'Station in life' nor a security for the future. When we say 'living a life' there is a definite purpose and when we say 'leading a life' there is no purpose at all. In this particular context, living in the future tense' is different from living for the future in utter hope.

The Education in the past was based on *ashrama-dharma*. This type of education was entirely different from that of the present. The purpose of the past or ancient education was no less than the realisation of *moksha*. Present-day education is devoid of value-system. It has no authenticity. It is an education for jobs. It is never relevant to our basic needs and aspirations.

Future education will lead us to 'specialisations' and 'over-specialisations'. It will invariably lead us to narrow grooves of knowledge. Nevertheless, scientific knowledge of the future will lead us to diverse alienations. We are bound to suffer from evils

of automation and atomisation. Future education is bound to be pluralistic, mechanistic and non-invigorating in a way in its claims. Man is bound to be engulfed in specific quests and researches and not in Knowledge proper. There will be future explosion of new schools and colleges, centres of applied research and positive learning. In future, 'vocationalisation' and 'professionalisation' of education will be rampant.

Education in the 'future tense' has a different meaning to offer in Alvin Toffler. "Parents look to education to fit their children for life in the future. Teachers warn that lack of an education will cripple a child's chances in the world of tomorrow, yet for all this rhetoric about the future, our schools face backwards towards a dying system rather than forwards to the emerging new society." In spite of the hopeless, dead anachronism on the part of the parents and teachers, the students are not progressing in their true mission of education. Why in spite of all efforts towards the perfection of the present system, we have failed and rather failing in our efforts to wheel and steer it towards better application. The reason is perfecting an imperfect system is perpetuating falsehood which should never be repeated at all. To cite an illustration, when there is a dilapidated building, we try to repair it and when this repairing process is extended to a point of no return, it is a foolhardy attempt. On the other hand, if we realise that all our attempts are futile and meaningless and we can no more repair the old building at any cost and effort, then the wise thing would be to demolish the same forthwith without any further delay in our action, and construct a new building in its place with new baselines and structures. So also, there is no use of occasional attempts to reform our education. Instead, we must try to install some new theories which will suit us best in future. This is the only hope on which we can stride for better tomorrows for better prospects. Rabindranath Tagore also cited the tyranny of the teacher in a classroom and stated as if the stones in a hailstorm are pelted against the tender buds of a rose garden, and as if the rose-petals are pressed in between the two leaves of a book, and the expression, eye-halls of the dead is given to non-participating lifeless students staring at the teacher for hours and hours together. All this is explained

by him in his own typical phrases as 'education factory' and 'anachronism' in education.

There is a marked difference between the stagnant societies and growing societies. Slow or stagnant societies lag behind and degenerate whereas progressive or active societies prosper into the future. The past repeats itself into the present and the present will repeat itself into the future. When we are accustomed to say that history repeats itself, so also we can claim that past repeats itself into the present and the present into the future. Alvin Toffler remarks that, 'In stagnant societies, the past crept forwards into the present and repeated itself in the future'. According to him, with respect to such society it is better that we prepare the child accordingly and arm him with the skills of the past. Here, the expression 'skills of the past' in his view, is not an out-moded and an out-dated equipment or acquisition. It is neither an age-old tradition nor a repeated legacy in the age-old sense. On the other hand, if the 'skills of the past' are synonymous with the 'instruments of the past success' to an extent, Toffler is justified. But if the 'skills mean 'potentialities', 'capacities' or abilities, he is not justified in his advice. Thus the whole concept of Futurology is rooted in human possibility and potentiality. If this base-line is either erased or compromised, there is a little chance for a 'limitless scope' and 'endless progress' for man. That educational system which is ever-flowing and ever-flowing in its very structure can stimulate the society to grow into the 'new' world. Otherwise, if the system is out-dated it is bound to drag us into the ever-receding enclaves of the past leaving a cleavage between futurism and growth on one hand, and passivism and decline on the other. Toffler seems to have given too much importance to 'throwback elements' in his Futurism.

Alvin Toffler enters into the other a-typical anomaly when he says that science and technology are bound to lead us to unknown regimentations. Our lives are almost jacketted and channelled without any thrill or spirit of natural adventure. Expectations will be more conspicuous than novelties. He also says, that "the technology of tomorrow requires not millions of lightly lettered men, ready to work in unison at endlessly repetitious jobs, it

requires not men who take orders in unblinking fashion, aware that the price of bread is mechanical submission to authority, but men who can make critical judgements, who can weave their way through novel environments, who are quick to spot new relationships in the rapidly changing reality". The emphasis on the nature and potentiality of the future individual fails to agree with the nature and structure of the claims of future society. In continuation, he again says that "It is no longer sufficient for Johny to understand the past. It is not even enough for him to understand the present, for the here-and-now environment will soon vanish". If futurology means threading together of future probabilities from the springs of 'here-and-now environments' and creating new and ever-new continuing models, then Johny's understanding of the past or present has to be given little or insignificant importance. How can Johny make longrange assumptions about the future without his toiling to learn the multiple directions and even the rate of change that is thrust on his efforts.

It is good to make the syllabus upto-date and relevant. What we have studied as syllabus in colleges and schools two or even three decades ago is still continuing in all its details. This is the case in almost all the states of our union territory and even the world over the few oddities and exceptions in the very titles and topics in some parts of Europe and America. But mostly, the structure and the content of the syllabus in the name of the fundamentals remains unchanged. This is the irony of our education. Too much of variety and novelty is as bad and undesirable as too much of standardisation and regimentation of the syllabus is bad in any part of the world today. It is time that the educators have had to learn to strike a balance and approximate standardisation and variety in their curriculum constructions. The review groups of experts must not set out to design one single all-purpose permanent and stable syllabus. Instead of this, these experts must learn to invent and discover many alternative sets of curricula. But the future procedures and methods of evaluation and assessment have to be indicated in the comprehensive scheme of curriculum construction.

It is sad to note that the current curriculum of most of the higher secondary and middle schools in our country today does not find a place for the vital subjects like Drawing and Drill leave alone writing one's own future autobiographies in which they are bound to picture themselves five, ten or twenty years in the future. The most important draw-back with our system of education is that we have no mind to use the 'avoidable literature of the future'. We always complain that "we do not have a literature of the future for use in these courses but we do have literature about the future, consisting not only of the great utopias but also of contemporary science fiction". In fact, there is no part of the world which has no adequate future goals before its population in some form or other. Nevertheless, Futurology as future science is still unknown to most of the nations but Futurology as the future of man was already there since the inception of civilisational behaviour of man on earth. But education in terms of the future in a vocational sense may not be there although visions and vistas of the future were significantly found at all levels of formal and informal instruction and education.

Increasing literacy and higher education seem to have tangible relationship in our country. They are not the parts of the same process today. Education and particularly higher education is based on trans-disciplinary interactions whereas literacy is rooted in learning of language which of course, is related to all other trends in its own way. Higher studies and learning is not an organisation of skills. On the other hand, it is a leap towards the future. It is something to do with personal creativity and fulfilment of the seeker. It is nothing to do with momentary rewards or awards. Today higher education has reduced itself to shallow intellectualism.

Herman Kahn and Anthony J. Wiener of the Hudson Institute who discussed about the 'multifold trend' in education pointed out several glaring inconsistencies and deficiencies in our system of learning and higher education. For example, the age-old 'meritocracy' had a long-term stay in our country as in several other countries of the world. It has led us to the other

defect called 'mandaris'. However, intellectual alienation and educational parochialism was already rampant among the developing nations of the globe; whereas the advanced nations have successfully institutionalised the change with set models and goals. Mere presence of a time-perspective may not be useful to us in organising the future. Even gearing this time-perspectives to the needs of the future may not solve our problem. To give meaning to education and make it relevant is all the more important. If learning is not linked-up with the future the present becomes stale and sterile and the future becomes unalluring and unproductive.

The science of social progress and the science of future education must run parallel to each other. If some social scientists within certain span of time-perspective learn to concentrate upon the future needs of society, most of the present-day social problems are bound to be solved without any much difficulty. Educating the younger scientists on there behalf in the matters of Future will be a bold step in this direction.

Futurism and Altruism are not anti-theticals. They are one and the same as far as the welfare of man is concerned. According to Irving M. Bucher, "I believe, futurism, in partnership with humanism, could stir a second renaissance". To know about the future and to draw outlines or baselines for it, automatically, implies that all our attempts and efforts are meant to enrich man and benefit him by all means. Welfare of man is our sole and ultimate concern. All-out future knowledge is a waste if it does not centre round the service of man. Recreating the past today is not as much significant and important as shaping the future. For shaping the future means knowing the past. Shaping the future is urging to invoke the 'creative expressions' of the people to their maximum heights. A scientific genius is a prophet of his age. He always thinks for the future and even dwells in future in order to shape an integral base for men. He will try to strike a balance between the powers of his head and heart and work for the uplift of his race by all means. In the words of John Wren Lewis, "The truly educated

scientist is one who has the future not only in his bones, but in a responsibility imaginative head and an informed heart".

Futurology is a trans-disciplinary perspective more than an inter-disciplinary and a multi-disciplinary investigation. The free spirit of man is never burdened by knowledge. In the new context, acquired knowledge is a burden and an anachronism. Academic aggrandisement has been the order of the day particularly during the last decade in our country. All scientists and researchers tried to exhaust the specialised facts of knowledge in order to arrive at heavy conclusions about the truth of events and objects. But, today the trend has changed considerably. With little and careful learning the man is equipped with adequate perspectives of knowledge more than the knowledge of facts. He has proved himself to be more successful than his predecessors in averting the long over-hanging danger of producing a generation of 'future-retarded' children by all means.

In the future education of India, man is not bound to any fixed traditional norms. There will be complete openness of mind towards ever-new revelations of knowledge based upon one's own experiences is age. Moral and emotional nature is as much important in education as the psychical and the spiritual. In the future, education has to be rooted in the psychical and the spiritual, if it has to complete its cycle of perfection. Reformation of man will be a smaller ideal. On the other hand, his transformation into a New Humanity will be the sole object of integral education and perfection. It is in this context, Sri Aurobindo said, "An integral education which could with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the spirit over Matter fully developed and utilised". True education must begin even before birth. Education will no more be an outer training of the individual in future. On the other hand, it will be more and more a perfection of inner life. If education is to serve man by perfecting his inner life, it has to fulfil five principal aspects. 'Education to be complete must have five principal aspects relating to the five principal activities of the human being, the

physical, the vital, the mental, the psychical and the spiritual'. The ancient and the modern, the classical and the recent will not have any definite place in the future scheme of education. Sri Aurobindo rightly declares, "In the future education, we need not bind ourselves either by the ancient or the modern system, but select only the most perfect and rapid means of mastering knowledge". In the present system of education the progress is from below upward through ascending levels. But in the supramental education of the future, it will be from the above downwards. 'Consciousness-based knowledge' will invariably be always superior to the 'mind-based acquisition'.

Education is a medium of social reform. It generates national culture. In spite of the diverse defects of the modern higher education, it serves as a universal virtue. Education is also a means of social wisdom. Many percepts of social and personal responsibility, self-help, self-sacrifice, non-indulgence etc., have been overthrown by the younger generation today who are determined to de-link themselves with the past disciplines of life. Thus, there is a visible breach in both the moral and ethical ideals in the current-day educational Institutions. These educational Institutions which are supposed to be the generators of new knowledge are converted into the arenas of active demonstrations. It is high time that the present-day educators plan for the Future Society as what type of education it really needs so as to bring about a consistent change in the ongoing system. Alvin Toffler pleads for a super-industrial education system for the future. In order to plan for a such a system, according to him, we must search for our objectives and methods in the future rather than the past or the present. Planning is a continuous process of becoming and growth. If our planning is oriented towards the probable future goals in terms of our aims and objectives there is always an element of risk involved in such an effort. On the other hand, if we continue to build the system in terms of the present base-lines into the future that too into the immediate future, we are bound to succeed in our planning of education for Tomorrow. On some other occasion, Toffler says that our present day system

of education had not yet fully adapted itself to the basic needs of the Industrial era particularly at a time when the new need for a new revolution that is super-industrial revolution that is super-industrial revolution has been thrust upon it with all its urgency. This shows that Toffler fails to stress upon the fact that the vision of the future is a constant and a continued process of becoming. It is not sufficient, if we shift our time-bias forwards into the future. Along with it, we have to rope in the multi-disciplines and successfully render them with the desired direction towards the right or preferred goals of tomorrow. Only then, we will be able to construct a new faith in the new future, for that matter, in any field, leave alone education. On the mere assumption about the kinds of Jobs, professions and vocations that may be needed twenty to fifty years from now. We cannot create a super-industrial system of education. To think of such a distant span of time in education is a folly. Toffler must also know that human resource potential is a flexible commodity and the diverse combinations and permutations of events are also imminent interactions and variations of an unforeseen nature. So, drawing up of the proper base-lines from the present to the future, accurate organisation of the environment and right location of the future needs and goals all fall in one line in the planning process of education for the future.

In our country as in the rest of the countries of the world children started going to schools at a younger and younger age and their school-duration has become longer and longer and the compulsory schooling system has increased irresistably particularly during the last two decades. This trend has increased the average span of overall learning process in our schools and colleges. But, our planning-pace has become inadequate and even obsolete in many respects particularly when we need to combine learning with work on most occasions. For this reason all higher education must end in functional education without losing its natural or original vigour or quality of theoretical content of knowledge by all means. The regional enterprises

and the major work or projects in the vicinities of educational institutions must be taken into consideration in our present planning systems. What is relevant to the immediate environment must be given priority over several other needs in future education. The limitless growth of knowledge and the endless growth of population are both however, contributing to the overall obsolescence of man. The explosion of scientific and technological knowledge has further belittled the image and importance of man in this age. But if the future education tends to shift the scene and explores the truth that if a man who is the creator and initiator of all new knowledge and progress, then the man-centered philosophy is bound to be revived again and a new hope is bound to be regenerated for him. That man being the master and maker of every thing has the sole advantage to control over the forces of Nature and also use the marvellous of Technology sparingly and creatively to the best advantage of his species.

Future education entails Education for being. Education for being implies the establishment of a teaching-learning society. It is the world-order education or Education for one world which tends to impart higher goals in education. In future society, education becomes a never-ending process, an enterprise of conscious awareness of events which are directly related to life. At this phase of human society, the goals of education may shift from the universalisation and specialisation mechanisms to the more rarer and specific areas like the education for creative talent and education for the creation of a genius and even potential genius. There is every reason to believe that genius is a gifted individual and a born talent. But, there is an equal belief that a genius in any field can be created and trained. The potentiality can always be converted and actuality. That education which can assist in shaping the genius and facilitate his role in society is true and real education. That education in the future tense must develop a strategy, an in-built mechanism to encourage and foster the exceptional skills and talents among certain individuals who are born in society from time to time. Discovery of such individuals,

becomes all the more difficult for an educator than extending or giving specialised training to draw out the best from them. Thus, education of the genius has two important aspects; one is the discovery of the gifted men, and the other is training of such individuals to give out the best in them to the society or the larger community of the individuals under the given conditions. So, the present-day education and planners must insightfully learn to initiate such potential plans for future education to flower and flourish in its true sense.

What is not Education

It is customary to define what is education. Many thinkers and writers on the subject have tried to explain the meaning and significance of the mechanism and the process of education both in the past and the present. But by the time they consolidated their interpretations and explanations some new trends had entered and the established descriptions and definitions have had to change accordingly. Education being an applied subject with a functional character, its aim and meaning has had to change from time to time. On the other hand, there are some abiding principles and truths in education which do not vary and change. For example, when we say that education is a preparation for life; "a rejection of falsehood and the manifestation of truth", the statement assumes a constant character. A true and living education not only draws out the best from the individual man but helps him to 'enter into his right relation with the life, mind and soul of the community' of which he is a live unit. In this particular context, education is no more a mere mechanical process of forcing a child into a dead system or a set mould of formal learning. This is indeed a 'constant repression and compulsory shaping of his habits, his thoughts, his character into the mould fixed for them by the conventional ideas or individual in-

terests and ideals of the teachers and parents'. On the other hand, real and abiding education is endless pursuit of human life for essential fulfilment. Education is the 'highest cultural and spiritual activity of life'. That education which evokes a conscious feeling and spontaneous joy is the real education.

The human potentialities are limitless possibilities. There is a progressive manifestation of ever-new levels of consciousness in man. So the self-realisation and self-actualisation mechanism in him is too powerful. Every day and at every moment, man is a new man because of his evolving and emanating consciousness. It is for this reason, he needs a new theory of education.

Man has the tremendous capacity in him for self-transcendence and happiness. No hallucinogenic drugs can provide essential happiness as the spiritual and the psychic impulses. Education for the future, however contains in its plan, the fulfilment of essential nature irrespective of other harmonising and unifying considerations. It is this 'holism' in education which can bring about an effective and desired 'homeostasis'. The essentialist theory of education, thus, deals with the essential nature of man, his limitless potentialities, his boundless faith in transformation in his self-transcending goals and ideals, and in his trans-evaluation mechanism or process. Essentialists believe in the 'psychic integrality' of mankind and its synthesis. Invoking the psychic self is always different from the training of the vital self. Viewed from this broader perspectival and psychic or essential angle, it is difficult to commit and pronounce what is and what is not education. Many theorists and system-builders of the world have attempted to explain what is education; but we have yet to see and examine the exclamation what is not education. What is not education has only one connotation i.e., everything on earth is education. The milking of the cow to a calf is education; the rearing of chicks by a hen is education; the upbringing and training of the young cubs by the lioness is education; the hunting and killing of animals and the skilled destruction of pests and parasites is also education. Climbing a tree, diving in the sea, swimming a river, landing on moon, gliding on ice, skating on earth is all education. So also, cooking the food, washing the clothes, picking a fruit, plucking a flower etc., come under the over-

all scope of education. Similarly, sensing, feeling, thinking, visualising, conceptualising and futurising etc., are also diverse mechanisms or processes in education. Again, the initial consciousness of the embryo i.e. 'gignana', the sense-contact i.e., 'sparsa', the sense-experience i.e., 'vedana' and the tendency to be born i.e., 'bhava' are all active mediums in education. The organic tendency of plant to grow towards earth, water and light can also be explained in terms of educative process. The contact of the physical, the sensations of the vital, the abstractions and the ideations of the mental, the aspirations of the psychical and the transmutations and the transformations of the spiritual etc., are all the true and living signals of integral or supramental education. Man being a multidimensional creature, he has in him the endless source of becoming and being. The phenomena nature is never exhausted in him. It transcends his creation into 'new creation' and ever-new realms of future creation. It is this future creation which speaks of the supramental or divine race upon earth. Thus, right from the initial consciousness of man's emergence to his final consummation into supramental of divine destiny, we come across with multiple and diverse aspirations. These aspirations symbolise the infinite extent and depth of cosmic processes of essential education embedded deep in the very womb or phenomenon of nature itself.

The present system of education is a 'foreign graft'. It is never indigenous in its claims. That education which is not geared to the 'intrinsic values of life' cannot however satisfy the basic human aspirations rooted in the individual seeker. The emphasis has been on the content of educational and not on its spirit. The unity of knowledge, the ideals of synthetic or integrated personality and the 'whole or total' experience has been purposely and callously neglected in the present scheme: Thus, there has been a vast gulf between the theory and practice of education in modern times. As we see today, that there are two divergent trends in education running parallel to each other. One is the 'abiding trend' and the other is the 'fleeing trend'. The 'abiding trend' or character is unchanging in its claims. It is the real philosophy which operates and enlivens the system. It is rather the philosophy of life itself. This is governed by five fundamental faculties and five psychological perfections.

The five fundamental or the foundational faculties are memory, judgement, imagination, perception and reasoning. These faculties 'build the very edifice or foundation of all thought and knowledge' on the other hand, the five psychological perfections signify 'sincerity', 'faith', 'devotion', 'aspiration' and 'surrender'. In this sense of real education are identical with the aims of yoga or self-perfection. All these perfections provide a conscious base for higher and ever-higher perfection and fulfilment in life. The 'fleeting or the changing trend in education is normally rooted in two things: Reforms based on fast changing social situation or environmental conditions. Demands of the ever evolving conscious levels or aspirations of the individual himself. The vocational education, the social education, the adult education, the professional education etc., broadly come under this category. This aspect is functional in its character. In this particular context, that education which is not socially relevant, that which does not cater to the growing needs of the individual, and that education which is not changing in its character is not worth of its name. Social change and transformation, individual awareness and growth etc., are the consequential results of the 'changing trends' of education. It is very difficult to declare that change in education leads to change in society. Infact, the other way is also correct. That desired social changes automatically lead to the needed reforms in education. This is a sort of 'circular mechanism' which operates endlessly. Added to the above cited merits of the trend almost all action-researches and such other time-bound social studies and investigations draw their energies from the changing or the fleeting trends. However one significant drawback which is often cited and discovered is that the pattern of education is subjected to a 'flux' in the ever-changing trends, new revisions, innovations and ever-new fleeting reforms. Much before, the old system is consolidated, the new reforms are creeping in. As a result of this rapid change, the constancy of the system or theory is bound to be debased. No system is established and no theory is consolidated. Thus, all outward norms and applications of education have failed to bring in radical or effective changes in our society. The new norms are fast fleeting and the old values have failed to find an adequate place in the scheme of contemporary living.

Since education is mostly an applied science, it has influenced every walk of life in one way or the other. Education is a process of self-awareness and social evolution alike. Education and social change are inter-related concepts. There are two opinions regarding the relation of social change to education. According to one section, education particularly the present-day education has no impact on society. It is formal, mechanical, lifeless and valueless operation. It is just like a rainfall on a sloping roof. According to the other view-point, education however imperfect it may be in its structure, it has its own 'valid influence' on the individual and as well as on society. Social change is the desirable consequences of education. If education is work-experience and if education is social application, it is bound to influence the immediate environment and again the immediate environment or society is bound to influence the claims of education. This is a sort of circular 'feed-back mechanism' which operates in-and-through both education and society.

The current system of education has not left a deeper impression in the minds of the people. It has rather failed miserably to relate its aims and claims to the growing needs and requirements of society. The function of an ideal education system is not clear. Whether this ideal system entails a moral ideal or a spiritual goal or a vocational aim. There are so many trends and interpretations cropping-up everytime, that it is rather difficult to earmark clearly, as to which is ideal and which is not ideal in education. This concept differs from nation to nation and from situation to situation. What is ideal in a democratic set-up is automatically not ideal in an authoritarian form of government and vice-versa. So also, what is adequate in a given situation may not be adequate in a different situation.

The present system of education which is more or less pluralistic in its claims failed to serve the present generation through its functions. It has neither increased the morals, nor strengthened the society much less it has effected individual realisation or prepared him for right living. But, on the other hand, it has raised the level of general intelligence and general understanding, increased the status of specialisation techniques and technological skills, advanced the scientific ideas and attitudes in every walk of life. It has equal

advantages and dis-advantages to its credit. The present system of education is not effected any value-change. It has either inhibited or destroyed the existing human values.

The re-structuring of the present system of education is thus a prodigious task. The curriculum content, the current methods of research, the structural and functional reforms in university administration etc., are immediately needed as a first step in the direction of educational re-construction. Secondly, the selective courses, the efficient teachers, the committed students etc., are no less important and significant. University as an institution of learning is thus different from a university as source of dissemination of useful and purposeful knowledge. If universities in India are to be of some use they must rise up to the occasion and try to provide the real academic leadership to the nation. They cannot any more afford to remain as 'isolated citadels' only to award the 'honourous causa' to the foreign dignitaries and local luminaries. A university must be a life-giving force. It must cherish 'new values' and install new techniques of application or instrumentation. Thus a new philosophy of education automatically implies a new philosophy of life. That education which is not 'man-centered' and 'value-centered' is not a real education. Increasing machines and tools, producing skills and techniques without any 'useful' purpose is meaningless. Quantitative expansion is a mechanical movement. On the other hand qualitative growth is a transforming process. If this aspect is understood well by the educationists in our country, the very life of existence of the university is bound to become more purposeful and meaningful. A university must be rooted in an Industry and the Industry must be rooted in an University by all means. That industry which is not adequately fed by a university, it is bound to reduce itself to the level of an adhoc factory. Similarly, that university which is not manned by a basic industry it is bound to give an overall appearance of a Public Fare or a Museum which are to be visited and appreciated but they will not benefit any one who walk through their age-old corridors and conventional structures. In this dry background, let us imagine a university which is 'life-giving' in its goals. University as a 'live-centre' for dissemination of 'purposeful'

and 'useful' knowledge: University as a 'hiatus of culture' and a fore-runner of new and 'nascent civilization' a nucleus of new learning: and university as a true reflection of the synthetic community-order is altogether different from a university which merely shines through its known buildings and monuments. 'Brick' lime and 'mortor' are dead construction materials, whereas ingenious administrators', 'teachers' and 'students' are live constituent mediums.

There are two types environments, the one is molar environment and the other is molecular environment. The moral environment is also called the mental environment, whereas the molecular is also known as the physical environment. If education is to become ideal it must have the benefit of these two equally. If we reform and enrich, the home environment, the school environment, the social environment etc.' and not the mental or psychological environment, the child's growth will be lop-sided. So, also if we are to emphasise the molar environment to the exclusion of the rest, then also we, are bound to reap one-sided personalities. If a proper and a conscious healthy exchange or interaction is established between the two, we are bound to get the desirable results. Teacher-educators and parents must take care of these delicate conditions. Otherwise, one 'vicious generation' will lead to the other in succession till there is an over-all degeneration. It is the 'psyce' ultimately which is the main source of energy for the child to come-up in life. Thus, the development of 'psyche' through aestheitic mediums' impulses and techniques has been an established practice in the domain of education. The problem of heredity and environment has been an age-long problem. Accroding to Instinctive Psychologists, heredity is an important factor in education. A child is bound to inherit the qualities of his or her parents, The transmission of useful characters, the traits, the talents and the behaviour etc., has been discussed by Charles Darwin in his 'Origin of Species'. The 'struggle for existence' and the 'survival of the fittest' theories, excelled in the earlier interpretations. On the other hand, the Environmentalists and Behaviourists lad by Watson in the contemporary schools of psychology pleaded, that environmental factors stand supreme to all other factors with respect to the growth

of the individual. That education must concentrate upon the organisation and enrichment, of the environment if it has to produce the desired results. If we carefully organise the home situation, school environment, play-ground surroundings systematically, we are bound to get good results in education. According to these thinkers, heredity factors are only chance factors' whereas environmental factors are 'positive investments'. The Instinctivists believe that worthy father is bound to beget the worthy child. Everything is governed by 'genes'. These 'genes' play an exclusive role in shaping the characters, the attitudes and the behaviours of the children. This controversy lead to the famous "Battle of Behaviourism" which contained the arguments and the counter-arguments and exchanges of emphatic replies between McDougal, the Instinctive Psychologist and Watson, the Behavioural Psychologist. This quarrel continued for long and even to this day it is not yet resolved. The fact is, that no factor either heredity or Environment is exclusive in shaping the individual. Both are equally important from the point of view of educational environment, social evolution and human destiny. The principles and practices of teaching are thus equally conditioned by both the factors.

The modern integral educators and exponents of natural theory of education have cautioned that any type or regimentation in education may not be warranted. The plead for extreme 'sensitivity', 'creativity' and 'unity' in all matters of education. A teacher according to them should not interfere in the normal and the natural growth of their pupils. A good teacher is one who does not teach in the class, but communicates and identifies with his pupils, in all respects. At every stage of acquisition of knowledge, one must learn to introspect himself and consult his 'good-self' at every level of his learning or acquisition of knowledge. This 'self-assessment' is the key to all evolution and growth of the individual either a teacher or a pupil. That all teaching must centre round Man and then it may conveniently be extended to the external domains. Creative aspiration, self-introspection and creative aspiration, self-introspection and creative humanism or above all man-centred studies etc., are viewed as the most significant pre-conditions of higher knowledge. It is for this reason the upanishads have distinguished

para-gnana i.e., transcendental knowledge from aparagnana i.e., empirical or worldly knowledge.

The remedial education in recent years has contributed much to the humanistic studies. All the individual and the social ailments are corrected by this trend of education. Remedial education has thus a mission or purpose, a technique or method in equal measure. Sometimes, it is interpreted as correctional education because it corrects the ailments at all levels. This is a specialised aspect of social education. Social education generates social awareness. This social awareness in its applied aspect is designated as remedial education. Some of the advanced societies of the world where there is a full-fledged saturation of social services and social uplift, the remedial methods have assumed the status of 'clinical techniques'. In such areas, social laboratories with all social investigation requirements are functioning on scientific lines under the major schemes of 'eradication of social crimes and evils.

The Essential Education is the valuational approach which aims at the trans—evaluation of values in society through a synthetic methodology or system. The education must normally possess two important aspects by way of its normal function. Firstly, education must aim at the elimination or eradication of evils from the individual and society. Secondly, it must inculcate and install some positive norms or values for higher and higher achievements or aims and goals in life. Essential education is concerned with the 'inner life' of the individual as much as with his outer achievements and progress. That education which deals with the essentials of life i.e., 'artha', 'kama', 'dharma', and 'moksha', is the true and living education. Essential education is directly concerned with the improvement of man and the richness of his life. Essentialism is an unfolding process of the inner truths and potentialities. All human realisation, fulfilment and perfection depends upon this process of 'being and becoming'. Essential education aims at the synthetic conception of man. The study of man in his 'wholeness' and 'trueness' is the sole subject-matter of essential philosophy. Essential education tends to analyse the 'inner perfecting' principle in a man and indicates the direction of his inner aspiration. The quest or search and pursuit

of the idea of 'inherent values', the search for the 'intrinsic good' and pursuit of the idea of 'synoptic reality' contained in man are all indicative of aspiration of a very high order in man. The 'inner perfecting principle' implies his natural aspiration to evolve and grow endlessly from the stand-point of psychic perfection. In this particular context, education is psychic aspiration or perfection. When essential philosophy is viewed as the concept of 'wholeman' and the doctrine of 'human good' the essential education implies an effective instrumentation and materialisation of the above objectives. The values in society as observed or discovered by the axiologists and moralists are fast de-generating. This decline or degeneration is the 'crisis' of the present man. In order to raise the status of present man we need a new approach in education i.e., valuational or essential approach. Any amount of progress in science and technology is not going to solve the crisis of the present man. On the other hand, it is bound to increase his misery by greater uncertainties, despairs and disillusionments. For this reason, a new philosophy of education is needed to avert the 'growing anxiety' of the race. There is no full-stop for material progress and technical and scientific advancement. Even otherwise, there is no satisfaction in their claims. On the other hand, there is greater dis-satisfaction, disillusionment and frustration. For this reason, we need a new valuational instrumentation for greater contentment, higher satisfaction and nobler fulfilment of our basic aspiration. Thus, essential philosophy of education is the only hope of mankind for a happier and nobler survival, contented and conscious existence and 'confluent' and collective living.

The learning mechanism needs a new interpretation in the context of the new education. Mechanical learning cannot provide us the real creative results. Memory-base learning is only a 'skilled acquisition' and the memory based education is a mere 'parrot-training'. The age-old theories of learning have failed to provide a synthetic base for the proper acquisition of integral or real knowledge. 'Learning by association' failed to give any satisfaction to the learner. It is however, lead to the 'trial and error' process. The structural theories have also failed because of their 'extraanalytical character'. The functional concepts present a one-sided

approaches to knowledge. Even otherwise, they presented different 'functional characters' on different occasions. This resulted in a sort of pluralism in learning mechanism itself. The behaviourists emphasised more and more upon the organics causes and environmental mechanisms to the exclusion of 'individual propensities' and talents or aptitudes. The Instinctivists, affirm that learning is an organic process. The purposivists, ascribe 'end-objectives' to learning mechanism. The Gestalt theorists, include the 'wholistic concepts' where as the psycho-analysts, affirm that learning process is endogonic and 'pan sexual' in its nature and application. On the other hand, the essential learning is rooted in 'aspiration'. It is man-centered and value-centered. It aims at individual awareness and social good. It has an ennobling influence upon the seeker and so it generates 'consciousness of human unity' in him. Thus essentialistic learning is endowed with 'intrinsic enjoyability', 'progressive harmony', indispensable unity of being', and 'collective perfectibility'. There is a close relation between learning and unlearning in this scheme of education. Unlearning of the 'unwanted' and 'out-dated' facts and learning of the 'live truths' and fundamental reflections constitute the essentialist method of learning and education. In this particular context, 'unlearning' is a progressive leap towards 'new' learning. The mechanical information, the dead and the lifeless facts, unfruitful aphorisms, uncreative delineations and non-qualitative scholarship etc., have no place in the essentialistic philosophy of education. According to this interpretation, the senior-most teacher may be disadvantageous in the learning of the 'new knowledge'. As the teacher is more and more senior, a so greater are the hurdles in the assimilation and absorption of 'nascent truths'. The explanation goes that the senior scholar is bound to suffer from the 'age-old' inhibitions, traditions and even 'buffers'. True knowledge must infact be an 'open book' and true learning must provide the 'open cards'. It is the consciousness of the age, and awareness of the individual which must govern the process. The institutions must be 'aids' and 'helpers' instead of controlls and regulators. Then only, we shall be able to realise the real truth of learning. Otherwise, all efforts will be 'meaningless miscellanies' and we are bound to become the 'back-numbers' in the field. Static emulation, passive acquisition is as useless and dangerous as wrong learning. Progress-

creative realisations and reflections play a greater role in creative aspirations. The enrichment of the 'psyche' is however a significant feature of this theory

The researches in education have contributed a lot in recent years of educational development. We observe two definite trends running at fast rate. Firstly, the theoretical or the 'conceptual investigations' and evaluations which seems to have already saturated the field. Secondly, the 'field studies' which have almost dominated all other investigations currently and which have entered into every area of speciality with their latest statistical techniques have lost their true significance in education much less in social sciences. Since these researches are 'time-bound' and their investigations are localised, the results cannot be generalised and concluded in a 'summary manner' as is usually and mostly observed. By the time we conclude our results, the situation and the conditions also change and so we cannot apply or prescribe the findings or suggest the recommendations. The 'exercise of research' is the only achievement in all such cases. There are specific instances of 'field studies' which have gone through successfully for a number of years in terms of rural, urban and metropolitan projects in most of the places but by the time they are completed and submitted their expert findings, either the particular concern or factory, establishment, school or Institution is not there or else the condition's have had changed considerably. This is the 'universal malady' of the field investigations, survey and social science researches of which education is one significant study which again is no exception to the general rule. If the researches in education are not intended for the re-organisation of the situations and environments, such researches remain as 'academic adventures' which ultimately end in 'unfruitful exercises of skills and tools'. In modern researches, there is little or negligible scope for the role of 'insight'. They are mere environmental studies. On the other hand, the role of 'insight' is considered as subjectivity, interference, distortion and 'personal bias'. In fact real research is insightful, creative, productive, unconventional, inter-active, relational and essential. Inferential data is always liable to be mistaken. Even scientific inference must not be devoid of overall non-analytical conclusions. True research is true seeking; it is not mere sorting-out

or isolating the facts. There is initial analysis for final synthesis. If there is no happy marriage or blend between the theory and practice in educational research, it is bound to crumble like the house of sand much before it is recognised as a useful or fruitful study.

The education of the downtrodden and the less privileged has become so significant and important these days that it has undergone lot of attention both by the academic workers and also by the administrators. The service of the backward has involved so many considerations as humanistic faith, sympathy for the oppressed, and the duty for the down-trodden. It is in this context, we tend to distinguish the 'art' of education from the science or philosophy of education. Art of education is a particular methodology confined to a particular field. The art of education or the pedagogy of the oppressed have been consistently developing these days. The pedagogy of the oppressed and the downtrodden is one such branch of specialised study which is increasingly gaining attention both at the hands of educators and researchers in the field. The art of education invariably depends upon a design of action. This design of action is a scientific organisation. Education, thus becomes, a living laboratory of social events and facts. The national governments all over the world could develop this technique in a consistent manner particularly in these recent years where 'developed-under developed thrust' is dominating the globe. The education of the backward and the oppressed include in its scope the education of the economically backward classes, education of the schedule castes and the scheduled tribes. The education of the hill tribes and such other tribal communities also finds its place in the general scheme of the pedagogy of the oppressed and the depressed. The principle of training involved and the purpose projected in all such programmes and schemes include the following widespread observations. Firstly, a separate pedagogy with a scientific base, well suited for evaluation of such sections of community which are normally categorised under 'backward' must be evolved and processed. Secondly, such an art of education or pedagogy must not end or result in further divisions, isolations and separations. The so called specialised attentions may not serve the cause of integration or desegregation in the field of education. For this reason, attention

on the economically backward is preferred rather than our unfruitful concentration upon castes and categories. Democratic planning must encourage the welfare of the weaker sections but its methods of service must not concentrate around the castes, subcastes categories and sub-categories. This will invariably involve a feeling of caste and class distances and also social and personal prejudices. That education which is rooted in natural justice, human sympathy, social identity and duty is the real education. That plan of education which is concerned and governed by caste and class considerations and distinctions cannot serve the purpose of social desegregation. Real social synthesis and one-ness must be rooted in a pedagogy which tends to elevate the social and economic status of the communities which have been neglected for want of adequate social attention by the rulers and the governments in power. A scientific plan of education in this direction may prove useful for the un-privileged and less privileged and even neglected communities in our country. However, under any circumstances. Political motivations must not be allowed to be mix-up with the educational aims and ideals. The essentialist faith in education is basic and fundamental. Essential system of education which is mostly rooted in trans-evaluation of social values in allergic to caste-and class-concessions and social preference. On the other hand, it is more and more concerned with the over all uplift and general amelioration of the weaker sections by all means.

The essential education helps in the creation of a creative individual or genius. The phenomenon of genius is indicative of the highest stratum of knowledge. The inventive perception, the creative vision, the overall prehension etc., are the important constituents or ingredients of a born genius. A genius is normally a prophet of truth, an exponent of value and an inventor of positive norms of social and spiritual living. Essential method is an integrating or a perfecting medium of knowledge and aspiration. Freedom, harmony and the essential characteristics of this method. Essential techniques aim at drawing out the best from an individual in all his good faith consciousness and consent. The synthetic relation between the physical, vital, mental, psychical and the spiritual

dimensions of human personality are well established in this system of education. Essential education is mainly a trans-evaluation mechanism, whereas integral system of education is a spiritualisation and transformation process. Aesthetic training and education run parallel to essential education whereas integral education ends or culminates in supramentalisation or transformation process. The aim of essential education is more an inner discovery of the essential truths in their 'commonness', 'oneness' and 'wholeness'. On the other hand, the aim of integral education is spiritual perfection. The former ends in fulfilment and ennoblement whereas the latter culminates in transmutation and transformation. For all practical purposes of application and realisation, both these systems i. e., essential and integral belong to one order which automatically involve themselves in the increasing and evolving growth of human nature and its latent powers of transformation of the being in all its entirely leading in the end to an appearance of the higher life on earth through rigorous disciplines of aspiration and surrender.

Modernisation and re-structuring of courses in different from the essential assimilation and application of the aims and purposes of education. Modernisation leads to vocationalisation of courses, socially relevant syllabi and scientific and technological temper in studies. In this process, there is the greater instrumentation of the mechanics involved and a definite role of motivations towards the desirable ends. The rapid explosion of the scientific knowledge is a welcome sign for the present civilization. It is good to have the multiple benefits of science and technology; but it, is too dangerous to be swayed away by their external influence. Thus, modernisation is not mere progression of scientific and technological knowledge. It implies the consolidation and harmonisation of the same for a better and happy living.

The inter-disciplinary approach in education has however contributed to the overall growth of modern methods. Specialisation is infact narrowed down when it is divorced from the essential generalisation. All specialisation must be nurtured and nourished in the wider context of generalisation. Otherwise, it will end in a narrow methodology and a useless exercise. The present-day inter-disciplinary courses offered in our Indian Universities are

not inter-disciplinary in the strictest sense of their real meaning and significance. These courses are infact 'intra-disciplinary'. They are within the scope of allied studies. Essential education aims at relational and operational aims in education. So, if these trends are imbibed properly by the present day educational institutions, most of the common ailments of education are bound to be corrected and cured. Essentialisation of education is thus a greater concept than modernisation. Essentialisation includes modernisation, but modernisation process may not necessarily include the scope and extent of essentialism. Essentialism is humanism, trans-humanism and trans-evaluation of the life-ideals. It is a life-directing philosophy. Essentialism never contradicts the 'non-essentials'. It knows no negative approach, on the other hand, it is positive 'inner perfection' of life. The aims of education and the aims of life are ideally coalesced together in this system. Whereas, modernisation involves a contradiction of the established norms. It is a craze after new norms and new ways of living. It is more or less an expression of human craze and frenzy for a 'happier' and a 'comfortable' living. It is not totally correct to express that modernisation is a total negation of the essential truths of life. But, what we see in practice is that, the modernisation phenomena instead of shaping itself into a 'useful virtue', it has voluntarily and involunarily concluded itself into a useless and 'meaningless malady'.

The informal and non-formal trends in education have created a new look in education. The formal education has an established legacy of the alien rule in India. It has introduced the British influences on India and it has injected the 'imperial tendencies' in every walk of life. In its non-historical context, formal education is a maching device. Memory-based learning, age-old methods of teachanical and knowledge, non-relevant syllabi and training in artificial skills and supperficial ways of living etc., are viewed as the basic or common ingredients of formal education. Informal Education implies more and more freedom to both the teacher and the taught. The learning materials being the same, the learning process and the educational environ-

ment, are different. In this process, the learner becomes the 'seeker'. In formal education the pupil is only a 'learner'. Informal education is characterised by freedom, voluntary effort, non-conflicting aims of learning; non-hierarchical conditions of knowledge and a speedy communication between the teacher and the taught. In this particular context education is a 'human communication'. On the other hand, in the case of formal education, it is only the mechanical communication of skills and practices which plays a dominant role in shaping the child personality by putting him in definite channels or grooves. The 'transference of learning material and mechanism, forms the sole subject-matter of formal education. Thus, education instead of defining itself as 'human communication', it is explained and expressed in terms of 'mechanical transference', historical delineation, disinterested seeking and compulsory device or mechanism. On the other hand, non-formal techniques signify a new approach in learning. Creative learning, freedom choice, assimilative knowledge, non-conservative skills, progressive methods, autonomous aims or goals, humanistic beliefs etc., are the common ingredients of non-formal education. Essential education has no resistance against either formal or non-formal approaches or applications. On the other hand, it aims at axiological methods. Valuational goals evaluative techniques of self-perfection and social realisation. Thus, essentialistic ideals of education are normative, creative and reformative in their application.

Education is never a discontinuous process. It is a continuous and a conscious aspiration. Continuing education is a linear process of becoming. The aspiration of man is growing and ever-growing in its intrinsic claims of unity and identify of knowledge. If a man's aspiration is alive and conscious, even after the break of continuity in the process of acquisition, there is relentless and a continuous progression of his quest for knowledge. It is on this basis, man never ceases to learn or acquire. He is always in a process of continuous learning and becoming' The Span of Consciousness Theory tends to explain that the new levels of consciousness in man impel man to grow into the higher and ever higher areas of new knowledge. Infact, strictly speaking, there is no such thing as full-

stop in learning. All the time, man is learning new things and acquiring new experiences. Continuing education can be explained in two ways; firstly, that education itself is a continuous process of endless; learning secondly, that man himself is an endless and a relentless seeker and knower at all stages and levels of his conscious existence. Continuing education, thus implies education throughout one's life. It is infact, a continued fulfilment of individual needs, aspirations and goal.

The other important trend that is fast occupying our attention is 'de-schooling'. De-schooling means de-linking the pupil from the mechanical stress of formal education. There is the common technical practice among the adolescent birds i.e., 'de-beaking'. This is a check on 'anarchic behaviours'. The instinctive tendencies are greatly checked by this practice in order to accelerate the growth of population among the birds. Similarly, de-schooling is a new device in education which helps the child to liberate himself from the strain and stress of close-door mechanical teaching. In one form or other this principle is applied even at higher levels of education. For example, open university, university without walls, external examinations and even correspondence courses etc., symbolise one fundamental common principle if 'Self-education', 'Individual freedom', 'indigenous initiative', 'individual autonomy', 'personal choic', 'authentic effort' and 'natural aspiration'. If we analyse all these ingredients, we tend to arrive at the basic truth that the present generation or the spirit of the age is not ready to accept the established norms of education. All new trends are revolting in their spirit and content. The wisdom of the present man seems to experiment with new innovations. All innovations, all new trends and theories are concentrating more and more on mere methodologies, skills and techniques of communication of knowledge. They are not directed towards changing the very 'structure' of knowledge. It is the new knowledge, its content, its purpose, its aims and ideals which must be talked over more and more by the theorists. There are very few 'system-builders' in the real sense. We are witnessing too many 'test-constructors' and 'field investigators' in education every time and not 'system-builders', 'creative educators' and 'human reformers' who are rarer.

Religious and moral education methods are effective mediums of human reform. They tend to, elevate the 'conscious status' of the individual in society. But moral and religious ideals, as mediums of education raise many a problem. This process needs a delicacy and a careful handling of the situation. Otherwise, it is bound to result in a chaotic situation. Religious and moral teaching may have its own negative influence. Even otherwise, if we fail to sort out the general and the universal from the particular religious teaching, the purpose of religious teaching is not only meaningless but dangerous. It is bound to end in narrow parochial tendencies and particular religious beliefs and ideologies. For this reason, it is better, if we prescribe science and spirituality as mediums of modern education at all levels. Science inspite of its drawbacks has become a powerful instrument of human integration these days. So also, spirituality can be a powerful medium of human and global integration provided we prescribe its principles with utmost accuracy efficiency and delicacy. Essentialist's approach to science and spirituality is well-known. That science and technology must be tamed and harnessed for purposes higher than technical development and progress. Essential education aims at the re-construction and re-orientation of 'new' scientific ideas and attitudes among the people. According to this trend, all progress and development must centre round man. Man-centred education and value-centred development from the main doctrines of essentialist theory of education. It is in this sense, the movement of science and spirituality is gaining ground throughout the globe. There is the spiritual basis of science and technology as much as there is the scientific basis of religion and spirituality.

Confluent education and essentialist theory of education run parallel to each other in many respects. Both of these systematic trends or approaches aim at human unity, commonness of purpose and oneness of the race. Confluent education is a convergence of the aims and ideals whereas essential faith is a trans-evaluation process. Trans-evaluation of values, ideals, norms and beliefs etc., from the basic principles of essentialistic theory of education. Confluent education is a trend of thought, whereas essential education is a system and a philosophy by itself. Essentialistic doctrines cover

the entire gamut of life, where as the aims of confluent education centre round human unity, integration of man and oneness of the race. The latter emphasises more and more on aims and ideals of education whereas the former stresses more and upon the ends and purposes of life. Confluent theory entails depersonalisation and ends in new humanism. It is a meeting of the East and the West and a purposeful movement of man towards greater and greater unity. On the other hand, essential education is a conscious drive towards pereflection and fulfilment. It has its own farther reaches. Essential education is more a 'psycho-synthesis' than a mere get together of national aims of education. Confluence education helps to overcome the sub-personalities. Sub-personalities are organised individual psychological formation just below the level of normal personalities. The sub-personalities of individuals, nations and races are the common causes of division and conflict. Confluent doctrines tend to overcome and even dissolve these divisions and disagreements through common aims and objectives. The essentialistic principles are positive harmonisations. Aspirations, realisations and fulfilments are the basic mediums through which essential education functions or operates. Thus, these two new approaches or trends in education i.e., confluent and essential have played a dynamic role in building up a new base for World Co-operation and human Understanding in this age.

Education is a comprehensive concept. It includes in its scope everything of life and knowledge. Since, education is an activity in society, its aims depend upon the nature and structure of society. The choice of aims is normally based upon a broad consensus and so they are far-reaching and have universal application. In this context, the concept of life-long education implies a general or universal aim. Thus, the aim of education invariably implies the aim of human life itself.

Education is self-fulfilment as much as its aim is social realisation. 'The most important and urgent reform needed in education is to transform it to endeavour to relate it to the life-needs and aspirations of the people and thereby make it a powerful instrument of social, economic and cultural transformation necessary for realisation

of the national goals. Education is both a world in itself and a reflection of the world at large. 'It is subject to society, while contributing to its goals, and in particular it helps society to mobilize its productive energies by ensuring that required human resource are developed'.

Education is transformation of life-impulses. It is a conversion of belief and reclamation of faith. Education is not an outward organisation or a conditioning medium or mechanism. It is both an over-all and a life-long process. It is an integration of learning into our 'work' and 'leisure'. It is more of a creative living than a productive pursuit. Education is life and life is education. Both are the two aspects of 'becoming'. It is for this reason, that the concept of life-long education and 'assumptions of future trends in a given society' must be closely related or linked-up. Then the concept of education is automatically converted to, as a part of all we do.

Education means re-animation of values, invigoration of culture and renovation or revival of civilisation. The existing system of education is mostly foreign. It is largely based on the ideals of spreading western ways of living. It has failed to promote cultural development. Education should transmit new values to the new generation in the light of its future requirement. Indigenous environment is very much important in education. Values are standards or norms; culture is the total way of life of the people and civilization is its total reflection. Learning lessons at school apart from life is meaningless. The physical, vital, mental, aesthetic and the spiritual integration of the individual into a 'complete man' is a broad definition of the fundamental aim of education. One important mission of education is to help men see aliens not as aliens, but as concrete individuals and the main task of educators is to describe a 'common humanity' among the various nations of the world. Only then, we will be able to witness vis-a-vis education, the creative influence of values, culture and civilization in a given society.

Education is conscious commitment to life-ideals and objectives. It is in fact a transforming and an energising process of being, becoming and growth. But 'hundred of millions of men to-day are

finding that the two components of their creative parasis 'action' and 'thought' are paralysed'. Education means liberation of the creative faculties or potentialities are unconstrained. They are not easily susceptible to repression and frustration, Preserving each individual's indigeneous originality is an essential task of conscious commitment. The present system of education has infact miserably failed to synthesise or blend 'thought' and 'action' into one consistent whole. Even otherwise, it has generated many contradictions in them, Education is thus a constant unfolding mechanism. It readily undergoes a process of being, becoming and growth. Being implies individual awareness or evolution, becoming means social becoming or amelioration and growth indicates the overall development and progress.

The ultimate aim of education is humanisation, altruisation and even spiritualisation. The 1972 Report of the International Commission on the development of education has not accepted spiritualisation as a valid aim of education. But spiritualisation is thealid culmination of all ultimate aims and objectives. The other aims like 'hominisation', 'unanimitisation' etc., are also significant and important in education. Training in scientific method and in scientific spirit also appears as one of the major goals or ultimate aims of any present-day educational system. But the truth is, that these two hemisphrers of man are equally important from the point of view of his survival. For this sole reason, the East-West approaches to education and educational theory must not be at logger heads. Infact, these two ideals of Science and Spirituality have been guiding and will continue to guide the human spirit endlessly.

The specialisations and super-specialisations must learn to relate themselves to inter-disciplinary and multi-disciplinary areas of education. 'We therefore, suggest to all those responsible for making decisions in this field to consider channelling an increasing proportion of financial resources allocated to education into scientific research, in multiple desciplines, so as to clear more and balder paths for pedagogic and didactic innovation'. In the context of the new trends and new needs, the linear expansion strategies are not fully

justified. The search for non-linear or multi-disciplinary strategies may be more useful and purposeful. In this system or methodology, the individuals, groups, needs, aspirations are to be evaluated. The other important factors such as conditions of life and work, societal relations or communications, the techniques of operation and standards of application etc., are equally important in the inter-disciplinary and multi-disciplinary approaches. Sometimes, this is designated as 'integrated' education approach. Education is never an isolated concept. It is an inter-related and an inter-dependent prescription.

A University is a nucleus of new reform. It is a centre for the dissemination of right knowledge. The scope of university has been considerably enlarged to meet the ever-new requirements of a large body of students, vast community needs and wide spectrum of social changes. The role of university in community and society has been greatly stressed. The cultural functions of education and university are well-known. Education has to synthesise the scientific and technological approaches. In this sense, university is an ideal blend of cultural and scientific values. The creative ideal of a modern university is humanism a harmony between science and culture. Apart from humanisation, socialisation, acculturation, the function of an ideal university is modernisation, creation and technicalisation of national consciousness, international understanding and world synthesis etc. are no less important ideals or roles of a first rate university.

An insightful re-orientation of the current researches in education to suit the basic requirements and aspirations of the commoners is needed. For this, the future of Educational Technology must run parallel to the future of Behavioural and as well as Computer Technologies. Educational research must become a purposeful Inquiry or Examination in seeking the inter-related facts and principles in education. Research is no more a diligent Inquiry or Investigation. It is not again a search for truth. It is neither a seeking by preference the principles or facts of universal validity. On the other hand, real research is a developmental process. It must be related to the study of complex relationships of various facts. Researches

in India, as elsewhere, are not adequate enough to grasp the total situation. All researches must be processed and geared up towards individual and national development in order to enable the countries to become learning societies. The Report of the International Commission on Education has proposed "that agencies assisting education, national and international, private and public, review the present state of 'research and development' in education with a view to strengthening the capacities of individual countries to improve their present educational systems and to invent, design and test new educational experiments appropriate to their cultures and resources".

Education for the future is one of the important strategies of human survival. Future education in an overall 'experiential awareness' which is widely signified as education to be or 'learning to be'. It is no longer viable or desirable to implement our preference in a piecemeal way. All reforms must take stalk of the overall 'goals and modes' of the educational process. Again educational mechanism is a positive and a growing strategy. It is concerned with the never ending process of becoming both for the individual as well as for community or society. The care of the future education is a vital one. It is as important and significant as the case of the progeny. "We must place the future, like the unborn child in the womb of a women, within a community of men, women and children, among us, already here, already to be nourished and succoured and protected, already in need of things for which, if they are not prepared before it is born, it will be too late. So, as the young say; "the Future is Now". It is for this reasons one must assess and inquire into the future meaning of education and re-assess its multiple responsibilities towards the present as well as the future generation. For this reason, education should be 'personalised' and 'individualised' and the technology in general should be regarded as a tool or instrument of new pedagogy. Then only we shall have the courage to break into the future areas of education and society.

Education is as much an organisation of 'subjective life' as it is the powerful medium of change and transformation of the external social environment or situation. If a given educa-

ion is inadequate to structure the life of the individual and efforts to influence every other environment, it is like a mere 'rain-fall on a sloping roof'. There should not be a gap between its aims, objectives, ideals and the living experience of its pupils. It is for this reason one must learn to link education to life. "Learning to live, learning to learn, so as to be able to absorb new knowledge all through life; learning to think freely and critically; learning to develop in-and-through creative work etc., are the cardinal truths of new education that is in the offing. The essence of all education, is its essential relationship to man as man and his over-all development and growth. The change of environment and the change of society is a myth without a basic change in the subjective states of the individual and a corresponding change in his natural awareness or consciousness.

The educational future will belong to those who can readily grasp the 'true' significance of 'instructional technology' in all its detail. 'One of the essential tasks for educators at present is to change the mentalities and qualifications inherent in all professions; thus they should be the first to be ready to re-think and change the criteria and basic situation of the teaching profession, in which the job of educating and stimulating students is steadily superseding that of simply giving instruction. In this new scheme, learning is integrated with 'work' and 'leisure'. The traditional pedagogic method of teaching is replaced by the 'mathetic' principles of instruction. In the present context of rapid explosions of innovations in education, we need an 'un-system' and not a system or a particular system. The school of the future will be less 'innovative' in the sense that the future goals of education will be well defined. The man of education is bound to educate himself first. This fundamental change will bring with it a new revolution in education. 'In this light, tomorrow's education must form a co-ordinated totality in which all sectors of society are structurally integrated. It will be universalized and continual. From the point of view of individual people, it will be total and creative and consequently individualized and self-directed. It will be the bulwork and the driving force in future, as well as in promoting professional activity. This movement is irresistible and irreversible. It is the cultural revolution of our time.'

Future Education and Applied Futurology

The present reflections on Futurology are bound to serve as a trendsetter and help the planners in diverse fields to think constructively towards a viable, desirable and over-all progress of our country. Futurology believes in a continuous progress to-day. Most of the Nations of the world are engaged in this area after knowing its inevitable benefits. In my opinion, change is desirable but it should not be to the extent of invading man and enslaving him. Modern technology and thirst must not end in its boundless leaps and measures. On the other hand, all changes are welcome which are beneficial to human society and the world community at large.

The fututologists are very clear in saying that the time has come to realise that everything we say about future is going to determine our goals by its influence on the future. Alvin Toffler claims multiple events and happenings for the world which may not be true of developing countries like India. Not only this, but from the time "Future Schock" is published many New trends are put into our thinking process. In fact we cannot afford to say even at this stage

that 'Where the world is going ?'. Yet we are definite that the world is going in a particular direction.

Margaret Mead has been remarkable in her claims about futuristic thinking in terms of the existing generation gap between the parents and their children. In fact there should never be such an exaggeration about it. On the other hand, we must try to establish harmony between two generations by eliminating the artificial cleft-vage in a given society.

Similarly, we can strike a note we see certain claims which are emphatic in their nature like the "problems of the communal and post-industrial society are not technical but political". Fred Polak may not be accurate in mixing up technology with politics.

To-day a 'system under which no out-put is produced that is not an in-put for another production process down stream' is no system at all. In this context true technology feeds on itself in the process at all its levels of innovation, application and diffusion.

It is very difficult to visualise or predict about the future events, that too about far reaching events. However with the help of technology we can predict the immediate future to a greater extent of perfection; but this too has its own limitations. e.g., if we ponder over certain problems of universal nature we can prognosticate their probabilities. For instance if we take into consideration some of the most vital problems concerning social futurism like democracy, education, technology, population, human survival etc. We can throw some light in terms of the present deliberation, e.g. in future democracy there will not be a 'Collocation of chatting heads'. On the other hand, democracy may be rooted in a deep feeling of togetherness collective participation and that too in a sense of real growth and progress. Education in future will not be a mere 'parrot training'. The role of a teacher will not be mere 'loading and unloading'. Short term courses are bound to replace the long-term instructions.

Coming to Technology, man particularly the future Man, may not prefer to become the slave of the machine. On the other hand he will try to become its task-master. The acclerative thrust of technocratic society will be too rigid and less flexible. Probably for this reason, it may generate many group conflicts on the present civilisation throughout the world. The Indian standpoint for a new science and technology declares: "if Science has to turn its face towards realisation of a higher life, than it will be a new science". As a result of this industrial barbarism is bound to be replaced by a new scientific humanism.

It is no doubt that there will be an increased depersonalisation of man in the future years to come. But the new technology is bound to save him from the limitless human disasters. It is needless to state that to-day science and technology are trying to replace the age-old theology and religion by all means.

The Indian Council of Medical Research, ICMR Studies State that by 2000 A. D. there will be 1.5 million cancer occurrences at national level and added to this 9.0 million new cases will be observed on the global front. The trend of the new thinking from a transdisciplinary stand-point indicates that population explosion and such other explosions of diseases are bound to bring with them their own curatives in the current context of the rapid pace of progress of clinical sciences.

Under strategies of survival, the Futurologists headed by Alvin Toffler and Fred Polak have listed several areas which needed ever-new strategies for the survival of man. Population control, food production, proper science policy for a nation, taming technology setting-up of new goals and life-styles for the common people etc., are suggested universally by one and all. In addition to these, concentrating upon the stability zones in our lives with situational groupings and crisis counselling has also been suggested.

According to futuristic thinking, the coming society will prefer to stick up to service economics rather than vacillating

between the economics of transience and permanence. The act of preference towards 'throw-away articles' is as bad an act as sticking on to durable objects to-day. The emphasis on 'service economy' which implies that economy which is useful and relevant to immediate social needs of the society at all levels is always given more importance.

It is difficult to prognosticate the future happenings. But from the stand-point of the findings of applied futurology, we can predict certain minimum futures about common things and happenings. For instance within the levels of technology itself as innovation, application and diffusion phases we are bound to discover differences both in extent and application. In future, diffusion cycles may supersede the innovative cycles, and the technology of mass production may be preceded by mass application for purposes of common benefit in diverse fields of social and economic growth.

Apart from this right from political economy to family psychology the problems may be governed and dealt by computer technology. In future years to follow 'techno-fans' may be considerably less than 'techno-phobes' and multi-specialists may be bound to be more than the mono-specialists. Thus the technology of tomorrow is bound to be broad-based.

The new areas of technology such as micro-processors environmental engineering, laser technology, water management, as stated under the VIth plan programme of Action of Government of India may come to the forefront of Technological civilisation. People may prefer to live in different places of work due to extensive mobilities of population and vocation. For them, home is 'Where they live'. In future, due to lack of leisure and hardening of sensitive natures there may not be warmth among friends. Ad-hoc living may be the sole burden of such relationships in the technology of tomorrow. It is predicable that due to extensive placement and deep absorption in hourly work people may not show interest in some such games as Chess/Cricket.

There is every likelihood that they may even abandon cricket from the play-map of India. On the other hand, they may evince more interest in choice work and leisure. Future Administrators may give decisions without much discussion due to the valuable aids of computer technology at their disposal. Even otherwise, Administrators are bound to give way to Manager and organisers by 2000 A.D. Learning skills may find an upper hand over reading books. There has been much talk between the top thinkers about the technology of the future. Some talk about 'appropriate technology', some others have listed advantages about 'intermediate technology' and some scientific thinkers appreciated their ideas of technology with a human face'. To-day we prefer 'Configuration technology' for the future because this is a blend of all approaches appropriate to the growing needs of the future man. We can also think of transnational organisations and global economic corporations to strengthen the globalised ideology and new planetary awareness. It is needless to mention that population problem has become a monstrous problem before the nations of the world, particularly before the developing nations. In fact there is every possibility that in future the population problem, may generate its own checks and curatives due to extensive and positive influence of 'biotechnology' and 'genetic engineering'. Even from the stand-point of personalistic psychology intent thought process and wilful-motivations may automatically check the growth of population in future. It will not be surprising to experience the child-free culture in future. People may be prone to crave for a child once again. The present conflict between Man and Woman may likely to be resolved with respect to their individual rights. Truly speaking nobody has a right to dominate either a man over woman or a woman over a man. The truth is that there is a woman in every man and a man in every woman seated all the time both by nature and by birth. The future man will be bound by impulsive decisions and spot-relections. Due to the vast explosion of extension communication net work, there may not be any more public meetings or group gatherings by 2000 A.D. The future Man may be confined to his personal entertainment and home-life commitments. This is because the very nature of his entertainment is transformed.

The future Man will also try to undergo transcendence in his thought. For this reason his actions may be mistaken or equated with individual or personal engligence and indifference. In the context of the present seminar on technology and futurology, the technology of to-morrow may be grouped under generalists and specialists and the specialists may be further sub-grouped into multi-specialists and monospecialists.

At human and social levels there may be far reaching changes in 2000 A.D. Alienation, automisation, mechanicalisation, dis-integration and isolationism etc. may mark the future society. Rational and responsible technology will be altogether isolated or separated from irrational and unruly technology in the future years to follow. The collective consciousness of Man will never allow the annihilation of his race for any reasons. On the other hand, his determination to enrich himself will be much more than all other preterences. For this reason it is often stated that man is man and machine is machine; they cannot be clubbed or equated together. In future we are bound to discriminate clearly between multiple prognostications and extra-sensory perceptions. There may not be any place for ceremonial marriages and lavish functions and the existing evil of dowry system which is deep rooted in our 'sick society', is bound to be blown up by a new wind of futuristic reform and the new awareness that is inherent in the ever-new generations to follow. In such a situation applied futurology will be successful in establishing the goals of global peace by controlling technology, by taming technology and by applying technology to social reality.

From the standpoint of Futurology and the future patterns of thinking that reason and experience are bound to be ideally blended in the coming Race of Mankind. An experience without reason is blind as much as reason without experience is lame. This concept is analogous to the situation presented by Kant who boldly says that 'concepts without percepts are lame and percepts without concepts are blind'.

The explosion of scientific and technological progress has come to its near saturation. For example, the present fusion bombs,

gravity waves, space, labs, nuclear rockets lunar landing, artificial intelligence etc., have revolutionised the modern living and thinking by all means and standards. Apart from this, Laser communication Satellites and technology of cruise missile etc., have yet to emerge in their sophisticated forms. All these strides in the direction of technological progress is indeed a sign of human progress provided the present scientists try to discover the inner dimension of modern technology and its positive uses towards the cultivation of human life of culture and commitment. Science is on organised belief and knowledge apart from being a material consequence. We discover two dimensions of the scientific explosions of new knowledge; the first dimension is purely external and outward which is wholly directed to the organisation and perfection of the environment, the second dimension is internal and intrinsic in its claims of interiorisation of human values and humanisation of modern man.

The day-to-day issues of human living and problems of social reality have a direct bearing on the face of progress of science and technology. For example, the interiorisation of man and his realisation of the very truths of things is altogether different from the exteriorisation of his progress and projection of his intellectual ego and sense of achievement. Thus, we witness two sides of the same coin of technological advancement. In this context, the role of consciousness is suggested by great thinkers of the present age irrespective of the fields of their specialisation. Even the modern advanced scientists declare that the role of intellect must always be subservient to the role of consciousness and the pride of scientific inventions and technological exploration must be given a subordinate place over the spirit of introspection and insights of self-discovery.

The view of life against the thrust of explosion of scientific knowledge is divergent. There is a consternated view based on diverse frustrations and past experience of wars and calamities. There are people all over the world who presently believe that the present day technology is leading the human civilization to the brink of annihilation and even extermination or extinction. Such

people are, however, bound to suffer from doomsday psychology. The burdens of technology and mechanical civilization have further added fuel to the fire and made the present man suffer from many imaginative consternations and catastrophies. At this phase of technological progress man is almost under the heavy debris of automation, electronics and computerised technology. The rapid proliferation of scientific and technological innovations have also caused a threat to the survival of the present man. As a result of this we witness an unpleasant scene 'as if is eating away life in diverse ways and meanings'. There is the other positive and purposive view about technological progress. Technology invariably leads to an organised life both at personal and social levels. But, its convergence is needed for such a positive base. However, as it is, a wave of convergence in technology has already started. In the first place the convergence of technology for general human welfare is evident. Secondly, the convergence of science and technology at all levels of its development has become an interesting process to be studied. Smaller innovations and discoveries are grouped to thread out larger technologies and the same are regrouped to install sophisticated Giant Technologies. This process has become a continuous process in the field of science. This is all due to man's ingenuity. There is no such revolt on behalf of technology against man's survival. Global Perspectives are fast entering into our lives due to speedy communication channels of sophisticated technology. As a result of this, the whole world appears to be encased in a small match-box. It can be used for useful purposes of illumination and the same can also be employed for purposes of overall destruction.

Science is not a mere organisation of knowledge and dominance of mechanics over man. It is however governed by the laws of determination. It is on the basis of these laws alone one can predict the future of physical happenings in this world.

Nevertheless, we have entered into the new phase of advanced electronics, where in 'engineering the human consciousness' has become the sole subject-matter today. Serving the cause of spirituality through electronics is the wonder of all the wonders of the present man. Not only this, researches are continued in the area of

uncousious or the collective unconscious that through electronics how best we can establish equality among men in the unknown and the unknowable fields of spirituality. Distribution of spirituality from the original reserves can be effected as much as the distribution of the slices of a cake from its main plump.

National Consciousness is invariably based upon its extent of the vision of the future. The overall vision is independent of the past, present and future individually. On the other hand, the totality of all these will lead to the over all vision of a country like India. For this reason, the ideas about futurology and technology are called for, to solve the most immediate and distant problems of social reality.

Futurology, Technology and Society or Social Reality are all inter-connected and even inter-dependent with respect to the vital security systems at all levels like social, national and global. Today we witness a wild growth of technology in every sphere of life in a spiral way, i. e. smaller or lesser technologies converging to shape into bigger and massive technological innovations and the same further constituting the monstrous or Giant Technologies on a global level. All these technologies and super-technologies are nevertheless controlled by equally sophisticated countertechnologies. This process is continued endlessly paritcularly in this decade of technological growth and scientific progress. In a way the story of scientific progress is the story of technology and counter technology. But this mechanism may not operate for long unless man consciously develops a new humanistic and positive philosophy to approach social reality with and ever new faith of solving its diverse problems by giving a new direction to the march of new Technological Revolution. Nevertheless, man is inherently gifted with subconscious motivations to protect his own kindered race by all means and establish Global Peace at all costs.

Present man of Science and Technology through his right education and constant experience seems to have taken an accurate appropriate turn towards discovering new ideas, techniques, skills to construct and install new principles of Scientific faith to deal with

some of the most unforeseen and unexpected problems created for humanity by the new Technological Revolution. It is evidently implicit in all details that this uniqueness and complexity coupled with a deeper evolutionary meaning and axiological purpose in him, he may even learn to overcome all the disastrous turmoils and hazards of modern technological civilization with ease.

It is in this specific and hopeful context that the effort of the present man must always be to fix himself above the 'multiple complex' of physical technologies which threaten to overpower his inherent or natural potentialities. However, it is needless to reiterate that man's capacity to recognise and locate these endless potentialities for what they are and divert and channelise them into what the present progress requires is going to determine the future course of his biosocial and socio-cultural evolution on this vast planet called, the Earth.

It is needless to reiterate again that this growing science of futuristic direction and determination with all its forecasting techniques and informatics is bound to collapse if certain skills of human engineering and 'engineering consciousness' on a collective basis fails to function and operate successfully both at the Individual and Global levels Today.

It is necessary that the present man must develop a meaningful Philosophy to give a proper direction to the role of Technology in human evolution. Nevertheless such a philosophy must be able to predict the future and develop a strategy to meet the future needs of man.

A Scientist and a Technologist must learn to synthesise and integrate the present world-view of Science and Technology with the life-view of the future man. It is however always better if the present man in his own interest maintains a distance between himself and the machines of his own creation. Otherwise, he is bound to be enslaved by them One of the recent writers on Technology under Current Thought Series has rightly stated that "Linking man to machines and Technologies that would make him always dependent on such lower kinds of reality would be anti-evolutionary". For

this reason he might fast develop a sort of flexibility along with variety, diversity and complexity of his skills. As a positive reaction against the long established mechanical hardware technology a natural stimulus response mechanism is bound to operate to overcome the conditioned ailments at all mental levels.

It is bound to be noted in the current context of world events that humanity's only salvation lies in the creation of technological man. Technology is indeed an extension of human aspiration. Its perversions and aberrations are partly rooted in the perversions and aberrations of human action and behaviour which are trying to dominate over nature and even over human survival by all means. It is needless to reiterate that a positive philosophy and purposive attitude might have well produced a different kind of technology which can restructure the destiny of man and lead him into new directions of progress and prosperity at all cost as 'Technology is among the most potential of man's Prosthetic extentions'.

We witness several negative apprehensions regarding the thrust of rapid scientific and technological innovations. There is a fear that most of our inborn and inherent critical and mental human capacities may disappear due to constant dis-use and technological environments may over-power the human behaviour by all means. It is evident that the present teacher or an educator particularly in the Western or mostly in American Universities is unable to communicate with his audience for long without aids or points on paper. This is a clear indication of over-dependence of the present man on technological environment. This can be treated as a major breakdown in the natural inherent communication process of modern man. Apart from the above reasons ascribed for the fall of the general mental abilities, there are other glaring causes like sub-standard nutrition, toxic effects of pollution and over-population. The absence of conceptual involvement, disintegration of cohesive social life and psychological divergence etc., can be considered as the added evils of technological burdens,

On the positive side of technological developments, we discover certain vital advantages as evolution of holistic perspectives, symbolic relationships, micro decision-making process and an incessant

need for an ecological balance between the inner and the outer requirements. It is clear that we see rapid signs of people moving away from the manipulating the objectifying philosophies of power structure which was in vogue for long. The positive trends of technology have established new ways of dealing, thinking and working with the life world around us by generating new consciousness and fulfilment of a Promethean man. In a way the progress of modern technology has increased the 'frontiers of inner space' which is endowed with inexhaustive resources. For this reason, Fred Polak might have exclaimed and said "at any point in time each society is a veritable seedbed of potential futures".

Conscious reorganisation of man's economic and social life is necessary if he is to survive on this planet. Nevertheless, it would be more important and significant if the man of science learns to become conscious about the proper exploitation and determination of natural resources needed for the total system governing his life.

The ongoing unprecedented efforts towards the convergence of the Third World Countries, the ready acceptance by nations, of Disarmament proposals and unconditional protection of Apartheid, the universal safeguards for freedom in defence of right justice; the relational measures to control world population by 2000 A. D., the moves of No-War pacts of world nations and the over all Global security systems etc., all contribute towards the over all measures of control against the major risks of scientific and technological hazards and dangers of destruction.

It is a glaring fact that with the wild destruction, explosion of technological and super-technological innovations, there has been a consistent growth of constructive knowledge of science and technology towards positive ends of humanity' As the daily Newspapers in a habit of unduly focussing the news of crimes and deaths, so also our political leaders at the national and international levels are in a habit of exaggerating the negative aspects of technology neglecting to enliven and enlighten its most positive applications.

The advancement in technology can be categorised into four viable stages of development. In the first phase we witnessed a

hard-ware intensive industrial bias which helped the human civilization to speed-up its progress across the deep-rooted religious myths and superstitious beliefs. In the second phase of its explosion we have seen a limitless and endless wild growth of supertechnologies which have threatened our existence everywhere. All the nations reverberated with fear, insecurity, hostility based on intensive energy strategies. In the third phase of the technological advancement we could very well witness inundation of innovations. As a result of this the need for the control of technology has arisen and an agency to check the irresponsible and the irresistible application of technology has to be thought of in terms of counter-technology which has become ineffective in its own way. In the last phase, man has had to generate a new philosophy for his own survival.

Nevertheless, man cannot live to-day without science and technology anymore than he can live without natural resources and food. But the task of new philosophy is to render a new direction to the scientific research, towards constructive and desirable ends rather than towards destructive and inviolable ends. Otherwise as stated rightly "the continuation of scientific advance in the direction of ever-increasing violence culminating in a nuclear fussion and fast moving on to nuclear fusion is a prospect of terror threatening the abolition of man" The control of technology by technology is a dangerous attempt. Not even the most fitted and brilliant scientist or innovator really knows where our science is leading us. As a result of this in our haste we have turned our human environment into 'tinderbox' and have allowed technology to rampage the present society by all means.

There are two divergent approaches to social reality. Durkheim believes that social norms control and constrain social behaviours of individuals in a given society is inevitable and inexorable. His emphasis is on objective reality. On the other hand, Weber firmly believes in man's adaptation to social norms. important and significant than the objective social reality.

For this reason, we must strike a Golden Mean between these two extreme attitudes and insistently develop an integrated view or

approach for a holistic comprehension of social truths. In this context we need to evolve a new philosophical sociology which can project an integrated view of social reality'

Let us analyse Durkheim's statement in the current social context and try to know the impact of technological ideas on the day-to-day social problems. "What brings men together are mechanical cause and impulsive forces, such as affinity of blood, attachment to the same soil, ancestral worship, community of habits etc. It is only when the group has been formed on this basis and that a wilful co-operation is organised there". In their inherent enthusiasm to recognise and stretch social norms and social controls to an extreme end, the social thinkers seem to have lost sight of certain abiding bonds of fraternal association, kindred tastes, professional proximities, commonness of talents, uncommon human motivations like altruistic responses, and human affection which are out to influence the convergence of communities or groups on a more abiding manner in a given society.

A live relationship between philosophy, technology, and society is a legitimate need of the hour and also a primary concern for the futurists. There is no such significant social problem in this century than the ever increasing imbalance between the human population and the basic resources which sustain it. In the context of current day social reality the most common values which are graded in order of priority are Survival, Material welfare, Equality and Freedom. However, Equity, Justice, Individual effort and Efficiency can also be listed. Then only a fundamental redesigning of the ways of sustaining the society is possible and viable. A truly sustainable society can also be able to make short-term sacrifices in the pursuit of its long-term goals with respect to renewable energy resources. "We envisioned a new Society less despoiling, more conserving of the biosphere and the planets resources it would be one in which biological systems driven by renewable the energy sources such as the wind and the sun would provide food and the other vital inputs for human communities". Thus new modes of perceiving social reality will be essential in

developing the capacity of humans to copup with the new life styles and the new ecological complexities. In future, we may need some new Town planners as H. G. Wells predicted some years back. Even a new dawn of collective living may come up as envisaged by Sri Aurobindo in his historic vision of Auroville.

Future Education and Applied 'Philosophy

It is strange to note that the present generation of thinkers have failed to realise the significance and usefulness of Applied Philosophy. The Applied Philosophy is not the application of philosophy to every-day social problems or life-problems. On the other hand, Applied Philosophy is self-awareness and overall understanding of the social situation in its completeness or wholeness. Applied Philosophy is thus, a trend of thought in action in relation to our life.

It is sad to note that All India Philosophy Seminars and Conferences are leaving no impact on the common people unlike the All India Science Congress which is inevitable contributing to the overall scientific temper of the nation from year to year. This is because Science Congress is oriented to practical problems of every day living of the people and their common ethos. In fact, the All India Philosophical Conferences ought to have revolutionised the whole thinking of the people and helped them in solving the common problems that are confronting them at all levels in all areas. This implies that there must be some ailment somewhere in the whole baseline upon which such conferences are held.

Professional Philosophy and its experts always try to keep the people philosophically ignorant of several issues. That professional philosophy is very often irrelevant and arcane. Some vested interests never feel hesitant to involve themselves in diverse abstraction and mystifications. In fact, professional philosophy must be more practical and more concerned with the whole person as such, But is not so in every day lives of the people, whether they belong to the East or the West.

Philosophers everywhere have developed a habit of raising meta-issues in logic and semantics. Such issues are complicating the matters rather than providing proper solutions to problems. One point of view is that philosophy is more an activity than a set of facts or theories to be described. Such a philosophy is important in team projects, panel discussions and in mock-trials. John Dewey has contributed much to this trend of thought, particularly, in his first phase of philosophical life. In such a situation, the problem that is posed to our mind is whether we should prefer the 'excellence' to application or vice-versa. In cases of extreme application the students are becoming non-autonomous, non-cooperative, less creative and imaginative; alienated from real learning and negatively mystical and less ideational. In reverse cases of excellence, students are leaning towards diverse abstractions, multiple alienations, which are impracticable and irrelevant to the existing conditions of living. In fact, from our analysis, there should not be a gulf between 'real theory and 'real practice'. They are two sides of the same coin of one truth. If a person has perceived the whole truth of the total theory, it automatically implies that he has conducted or transmitted the same into action and experience. In this context, it will be proper to quote the earlier classical exclamations that true knowledge is true devotion and true devotion is true action. Thus, there is no real gulf between theory and practice viewed from a philosophical stand-point.

Professional Philosophy in these days has become an intellectual baseline. Most of the curious students ask me now and again that what is the use of going through all these historical

abstractions. In what way it is useful to our practical lives. In my recent visits, I discovered explicitly that most of the philosophy departments in India and the world are alike in their innervating content; there is little excitement, little thrill of discovery, little evangelic fervour and above all in the words of Alfred North Whitehead 'little sense of adventure of ideas'. To me philosophies of William James, John Dewey and Whitehead, appear to be more functional and relevant than the conventional and inactive teachings of Rudolf Carnap, C.S. Lewis and Archie J. Bahm. As a result of this, I am constrained to believe that "the impact in brief is not made by philosophy as such, but by professors of philosophy; not by ideals, but by personal commitments." The other extreme view-point is also important in its content "to encapsulate the end is to emasculate it." In the line of these two divergent and contending stand-points we are forced to believe that there is a lot of gap between professed philosophy and the philosophy that man live by or lived philosophy. In the words of Abraham Kaplan "in the life of the mind, an abstract theory for reflection may be far more relevant than a concrete programme for action". On the other extreme side "What does philosophy has to say to us today about the problem of war, of racial inequality; of poverty of a dehumanised technology, about the achievements in nuclear physics in the exploration of space, in molecular biology in behavioural sciences about the new directions in religion, in morality and in art." In this context, the point of discussion that is posed to us is that there is a practical import of Theory as much as there is a theoretical presupposition of Practice. The other extreme position taken by some other group of philosophers is that if philosophy become a theoretical discipline, a new enterprise will be needed to explore the relations between such a discipline and other common human concerns.

It is needless to reiterate in such a situation that contemporary philosophy may not be strictly relevant, but still it is likely to be remote from the stark and hard realities of every day life. Theoretical concepts, mediating links and practical realities, etc., come in consequence to each other in modern

ontology. Quite recently, some philosophical discourses are in the garb of meta-language, as meta-ethics, and meta-aesthetics.

Some recent philosophers throughout the world are occupied with the theory of action as against the much-talked trend towards formalism and scholasticism. These philosophers are of the opinion that it is always the lively awareness of the problems, that is more relevant and preferred to blind and abstract academic concerns. In this context, I am forced to commit to the idea that logic and philosophy of science are by and large far remote from the common issues as much as meta-ethics and meta-aesthetics which are divorced from the popular issues of moral practice and aesthetic application. Nevertheless, the common roles of cultural patterns of thought very much depend upon the personal styles of living. Inferences and evidences become inadequate explanations and verifiability becomes a redundant exercise.

It is to be reported to the learned audience that in spite of relentless search for a book in Applied Philosophy, I was not able to discover even a semblance of it in our modern libraries. Can we not say or rather brand this under poverty of philosophy? On the other side of the hedge of our quest, it is equally true to declare that we may not discover a truly classical or a truly oriental modern manuscript which is free from unwanted dexterous and dialectical jargon. Towards the other divergent extreme, we are introduced to the other truth of thought which goes to say that 'this is the contemporary fashion in American philosophy. The form of the philosophy is analytic, its content is logico-linguistic, some times with great emphasis on ordinary language American philosophy is hard-headed and toughminded, down to earth even about its remote generations.

In Language Analysis we come across with extreme philosophic orthodoxy in most matters. The philosopher is very often drowned in his form of thought, his individuality is completely lost in the layers of his analysis and modes of explanations. "It has become almost mechanical, cold and uninspired as it must be when the man

himself, whether artist or thinker has no place in his work; when indeed all human concerns give way to pre-occupation with professional standards." The present discussion seems to be undulating between theory and practice, thought and action, exposition and application. We know well, however, all such conceptual exercises cannot lead us to the real core of life which is mostly rooted in one's own wisdom and experience.

Academically it is difficult to draw a line of demarcation between Philosophy and Pure Philosophy. If we do so strictly there is a need for an intermediary medium or discipline to connect the two. Some times, we feel the difficulty in translating the theory into applied concepts. On some other situations, similar difficulty arises to retranslate the applied ideas into pure concepts. This is analogous to an irreversible reactions in science. But viewed from the stand-point of integral knowledge it becomes easy to view things in terms of Theory and Practice together. According to some recent thinkers autonomy of philosophy will not be preserved in case if we introduce applied concepts in our every-day thinking processes. They are of the opinion that philosophical ideas as pure concepts should not become subservient to practical realities. As result of this, philosophy should not again become a hand-made of politics, art or religion, science, mathematics and linguistics.

In modern times there has been lot of induction of applied concepts into the domain of education. For example, cultivating new skills of teaching, introducing new arts of communication training of teachers in professional skills of application etc., are some of the most desirable undertakings. Application of philosophical and foundational ideas to education resulted in the recent trends like confluence education, Community education, Aesthetic education Art education, and Personalistic education. Similarly application of philosophical outlook resulted in the most recent dynamic movements of thought, like Education for the Whole Man and Education for one World. UNESCO seminar on "Learning To Be" clearly envisages that culture is not a mere by-product of education, but it is the true 'catalytic agent as much as it is the resultant residual product. The participants are of the outlook that as philosophical

knowledge grows enormously, never it serves as a dead weight in the progress of society. On the other hand, both individual and society are activated and energised. Philosophy looks outward for its very life. It never undergoes any decline under any circumstances, but it is the lack of awareness which tends to hinder the progress." As profession turns inward more and more its outward action grows." This was the case with eminent thinkers of the recent world like Margaret Mead, Erich Fromm and John Dewey.

Today, the Department of philosophy implies an academic department concerned with the basic problems of the academy. As some of the modern professional philosophers claim normally that the department of philosophy should not become 'an enclave of personal salvation or social revolution' The Department of philosophy should not at the same time run into intellectual slackness. Most of the faculty members must learn to strike a balance between their profession and confession. But on most of the occasions the teachers of philosophy today like all other teachers of other departments overemphasise on routine publications. As a result of this, most of the books and journals are converted into unproductive mechanical productions and the contributors in their spirit of academic competitiveness have become unphilosophic both in spirit and temperament. This looks very odd to some of us who are inclined towards philosophy as non ambitious silent seekers.

We are all aware of the present mode of the conduct of our modern Seminars, the mode of our national Conferences and the tone of our Book Reviews. The contributions to our day-to-day departmental journals have become so formal they are bound to promulgate a caustic and corrosive spirit of reflection reaction. However, there is no practice of system building trends or methods in our present day academic planning. Similarly, trend-setting and path-finding devices in state policies, in public planning are conspicuously absent inspite of our new strategies of national planning. History of knowledge is a witness that the succeeding man always takes the thread from the preceding man to build up a theory. 'For one man to build on the work of another' has been the burden of all creative thinking in the classical age. But today

we see that the application of continuing concepts and system-building mechanism is wilfully neglected due to ego-centric ideas, and opinions. Radical philosophic ideas are lacking in the departments of philosophy in our country. We are unable to free the academic life from the earlier bonds of its tradition and age-long conventional constraints. As a result of this, we teachers of philosophy, have failed to provide the desired academic leadership in this area. The philosophers are neither consulted in the matters of day-to-day living, nor their opinions matter anything to the administrators and rulers in times of crisis. In either way a philosopher remains a passive spectator and a non-consultant throughout. In fact, "the mission of philosophy in the University as in the society at large is to provide the perspective in which we can see the world steady and see it whole." This mission has been forgotten long back after Sir S. Radhakrishnan and Dhirendramohan Dutta.

If we tend to analyse the distribution of philosophical concepts, geographically we come across with the following data, which we cannot however, affirm strictly as the opinions will always be fleeting. Today, analytical philosophy dominates 70% of the philosophic world in England when the Western Europe is dominated by existentialism and phenomenology to the tune of 15% similarly, Eastern Europe is flooded with Marxism upto 10% whereas Asia and South Africa is fixed at 1% of the same ideology. It is difficult to count these philosophies in India as the departments in our country have not singled out in their resent patterns to thread out a consistent system of thought at this stage except enriching the existing imported systems of philosophy in one from or the other for the sake of professional interest.

Further, philosophy as an academic discipline has lost its important branches of knowledge like psychology, Axiology, from its main stream of teaching. Today philosophy of science, mathematical logic and language philosophies have come to the forefront leaving ethical and moral philosophies to the background. The submission is that unless an average student of philosophy today restores the substantive content of philosophy from the initial stages of acquisition of knowledge from B. A. and M. A. onwards, The desired

standards are bound to be lacking' We observe further that at M. phil. and Ph. D. levels of their dissertations something in terms of concreteness of knowledge is lacking and we feel that such dissertations need radical orientation at the hands of their respective guides. Today, as we know that most of the dissertations are full scale pedantic creation. In most case, a fundamental penetrating oral discussion and debate is lacking. So also in most of such cases works of the mind become unrelated to the concerns of our age. As a result of this, proper relationship is not being established today between philosophy and other disciplines of knowledge like, philosophy and technology philosophy and political economy, philosophy and caste-system, philosophy and cultural anthropology, philosophy and nation a unity, world integration and synthesis. In this context, it becomes necessary to reorientate today's philosophical knowledge to solve many multiple and divergent problems of society which confront us. One thing is true that inspite of the growth of knowledge in the modern world and explosion of new concepts and evolution of new ideas and theories, the fact remains that we are unable to probe into the core of human life "when skies are hanged and oceans drowned, the single secret will still be man".

There is a lot of gap between the claims of professional philosophy and the claims of common man. That philosophy does not have any impact on the outside world is a tall talk of the town today. Apart from this, the other Extreme view-point is that it has not swelled outside our class-rooms and conferences. However, this is a debatable and questionable expression. Professional philosophers have no influence over outside society today as much as political representatives and religious leaders. This itself is an indication of utter poverty of philosophy. Added to this philosophy today is not concerned with the outside problems which are more important and significant to immediate livings like problems of population, problems of pollution, problems of war and peace. philosophers are unconnected with inconsistencies in the current thinking processes like the problems of mass education, popular ethical injunctions; there is no proper balance between the two common trends of intellectual endeavour and popular dialogue and participations. A bonafide philosopher remains to be

aloof all the time as he prefers no inter-action like the professional philosopher who now and then would like to encounter with popular opinions though he is called for or not in most of the cases. At this juncture an important problem is raised whether a philosopher should inter-act with society and its problems or simply try to transcend these for a higher cause of 'excellence'. Then also, the criticism remains as what exactly is the use of studying philosophy if it does not happen to solve some important problems of our every day life. The Western world is flooded with problems like medico-ethical and medico-legal issues and also problems of sexual morality and above all, the use of hallucinogenic drugs. On the other side, common problems facing the Indian society are of different nature like social problems, educational policies and problems concerning popular political issues. Public participation in planning and above all, the feasibility of moral or religious education' etc., are viewed as significant problems which need our attention. Discussion and debate on general problems concerning Mankind is the task of pure philosophy and the discussion and debate concerning the specific problems come under the scope of applied philosophy. Shall we agree to this statement or not? When we have earlier discussed that there is no such rigid rule or right to discriminate between these two areas in terms of hard and fast rule. Nevertheless, to sum up this aspect of discussion, applied philosophy is essentially connected with direct action whereas pure philosophy is essentially connected with rational reflection.

That knowledge which is directly needed today is yet to be born or it may be in the process of taking its birth in some anonymous situations or human thought and action. This is what we call the birth of futurology or future philosophy. It is in this context, I plan to write a book "Philosophy for Tomorrow" which can indicate the trend of thinking in terms of future knowledge on the basis of available scientific baselines of future prediction. Applied philosophy is nearer to futurology in the sense that the consciousness of man is ever flowing into future and the aspiration of man is directed into ever-new situations. It is nevertheless true to say that Applied Philosophy has no definite subject-

matter, but it is endowed with a typical method or discipline through which it works. Some professional critics have raised some objections in the applications of applied philosophy. The first objection is subjectivism which implies imposition of several preconceived ideas and presuppositions. For this reason, the conclusions of applied philosophy are bound to suffer from subjective fallacies. Secondly can we imagine a third discipline connecting both the pure and the applied philosophy which tends to integrate and synthesise the conclusions arrived. Thirdly, why there should be an applied philosophy at all? The difference between the pure and the applied philosophies is the difference between the 'ought' and 'is' concepts. In modern knowledge conceptual analysis is always held separate and not mixed up with existential hypothesis.

The nature of applied philosophy from the standpoint of modern epistemological inferences is discovered in terms of its diverse qualities. First is applied philosophy is essentially interdisciplinary or multi-disciplinary or trans-disciplinary in its nature and application. Secondly, it is difficult to make a sharp distinction as we have stated earlier between the two, but in most cases, it is the common-sense application to practical problem of life, that is counted much. Thirdly, applied philosophy and its area requires a tremendous insight. Imagination, synthesis in addition to its endless analytical expertise. Fourthly, applied philosophy is needed at all levels of formulation individual, social, national and international. At individual level there is bound to be a cultural orientation and at social level there is a marked elimination of social distances and caste system. At national level, it contributes to national unity and at international level, it converges into the ideal of human unity and philosophy of world integration. Thus, the nature of applied philosophy is flexible, humanistic, and all-inclusive.

It is to be analysed here that whether should we teach applied philosophy at higher levels of education' particularly at the University level like other disciplines of knowledge like applied mathematics, applied sociology and applied economics. It is

needless to say that the very applied implies a theoretical consideration and it automatically enters into a feed-back cycle and so it is not necessary to be taught as a regular subject of study except that its implications must be imparted at all levels of higher-education and learning.

Assertion of 'rightness' and 'wrongness' without 'goodness' sometimes, may and in bitterness, though the application may prove fruitful. For example, management of an institution requires many ingenious skills of administration. Why principals of colleges today fail to manage their institutions of education? This aspect much be studied in terms of applied philosophy in the current context of youth revolt. However, establishment of research facilities, installations of institutions, to study even such minor issues is a right step in this direction. One of the most essential functions of a modern University is to impart liberal education apart from vocational training. Universities are not mere centres of theoretical knowledge, but many action-researches and studies must be brought into play to build up an ideal atmosphere.

Modern institutions tried many methods of teaching philosophy in their respective departments of philosophy; for example, encounter techniques, persuasive methods of teaching. Sometimes, the latter method is called a method of rational persuasion which is quite different from the method of emotional initiation. Teacher today is no more a passive imparter of knowledge, on the other hand he is an active agent of new knowledge. A true teacher of applied philosophy is endowed with clarity and authenticity, objectivity and rationality, creativity add sensitivity and above all analysis and synthesis. According to one opinion "unexamined life is not worth living". and according to some other opinion "well examined life is often unliveable". Most of the philosophers in academic philosophy have expressed some well-known applied opinions, for example, Fichte said "the kind of philosophy a man chooses depends upon the kind of man he is" Continuing this trend of discussion, we also said that "Philosophy does not really change the man so much as the man living changes his philosophy". In some other context, Nietzsche said that "the personal confession of the philosopher is it

self a kind of unconscious memoir." Eminent philosophers though they differ in their approaches towards the end-goals of applied philosophy but all of them unanimously agree that applied philosophy generate an enthusiasm, a motivation which is enexhaustible in its content. In most of the current Philosophies, particularly, in the field of pure philosophy or speculative philosophy, we come across with number of inconsistencies or fallacies. The most pervasive fallacy of philosophic thinking is the neglect of Context. Such neglect commonly takes two forms; firstly the analystic fallacy 'wherein distinction and elements that are discriminated are treated as if they were final and self-sufficient leading to various forms of atomistic particularism.' Secondly, the fallacy of unlimited extension or universlisation 'wherein distinction and elements discriminated are lost altogether' when the contextual limitations under which such discrimination takes place are ignored in the metaphysically anxious rush for coherence and unity.

Teaching philosophy in a classroom for a number of years is a thrilling experience and I hope that most of you might have experienced similar thrills. At the first instance, lecturing which is opposed to listening is an awful experience and also a fun. Secondly, that the lectures delivered in a class in the subsequent years are felt more interesting and enlivening by the persons concerned. Thirdly, teaching is also a scary business. It is difficult to stand before strangers who know sometimes more than us, in some or other field. Thirdly, at one stage, as a philosopher and a teacher he enjoys the approval of the whole class without any specific contribution to the class. Then the question arises how can a philosopher teach philosophy well in a classroom as a professional teacher. Fifthly, that I started picking up significant passages from the sources and try to explain the stand-point of the philosopher at hand directly without the help of a middle medium-Book to interpret. Lastly, I started giving out my own concepts and theories which I involuntarily motivated to do so I am relating this before you only to assess our professional career with adequate introspection as most of you also share with me the feeling I have. In continuation of this one of the most interesting features of my teaching as a teacher of philosophy in a class room is that in the initial stage I used to engage the

class for 55 minutes; in the subsequent years, I could sit with the students for 40 minutes and quite lately I am spending time for 20 minutes. My observation and the boys, satisfaction is more today, because they are introduced to the most essential teaching methods. Earlier, discourse method and dialogue method preceded.

The stages involved which are mostly recorded by listeners are revising, restating proceeding or adding, concluding or generalising. However, I noted that parallelisms of thought and comparative content increased from time with the awareness of multi-disciplinary and trans-disciplinary approaches. Guided design method as most of the applied philosophy protagonists claim seems to be a good one, because it provides instruction-feed-backs. In this method, teacher serves as a guide, a promoter and a prompter. Modern teachers of philosophy, particularly, in the West resort to this method widely, because it is more like a teamtaught method.

Researches in philosophy are not so encouraging today. I know it is not so outspoken that most of the contemporary philosophers who are at their best as professional teachers of philosophy have no indigenous style of their own. They lack in their own final set-ideology towards which they are endlessly dragging their load of knowledge. Sometimes, when they tend to concentrate on their pet jargon, they lose their desired precision. On several occasions, they tend to sacrifice their 'living speech' to their dead discourse. It is for this reason we make a difference between professional philosophers and applied philosopher. Professional philosophers are bound to present a dichotomy what they teach and what they practise. On the other hand, applied philosophers feed themselves on their own confessions. In spite of their multiple institutional obstacles, applied philosophers are bound to succeed in their areas, because most of their contributions are action-oriented. I would like to reiterate before this august gathering that the future of philosophy in India is not based on applied or non applied mediums but on the amount of technology that is going to creep into our areas and the extent to which it would be enveloping our reflections and encapsulating them into practical moulds of future action.

Related References

- Abhedanand Swami, Ideal of Education, Vedant Press. 1969.
- Alfred Adler, Education of the Individual, Greenwood, 1958.
- Alvin Toffer, Future Schok, Pan Books, London and Sydney, 1970.
- Alvin Toffer, The School House in the City, Preager, New York 1968.
- Aristotle, On Education (Translation), Jonh Burnet, 1967.
- Berday, G.Z., Essays on World Education Oxford University Press, 1969.
- Bertrand Russel, Education and the Modern World, Norton and Co., New York, 1932.
- Cardinal Newman. J., The Idea of University, Longman's Green and Co, Ltd., London, 1886.
- Denver, Designing Education for the Future 1966 vide Prospective Changes in Society by 1989.
- Educational Year Book, 1929, Vide Philosophy underlying National Systems of Education.
- Friedrich Scheller, On the Aesthetic Education of Man, Routledge and Kegan Paul Ltd., London, 1954.
- George, Z.F. Bereday, Comparative Method in Education, Oxford and IBH Co. New Delhi 1964.

- Herbert Read, *Education Through Art*, Faber and Faber London, 1945.
- Herbert Read, *The Redemption of the Robot, My Encounter with Education through Art*, Trident Press, New York, 1966.
- Herbet Read, *The Third Realm of Education*, Harvard University Press Cambridge, Massachusett, 1960.
- Herbert Spenser, *Education*.
- Huxley Julian, *Man in the Modern World*, New Amerian Library, New York, 1959.
- International Institute Educational year Book, Columbia University New York, 1930.
- John Dewey, *Democracy and Education*, Mcmillan and Co., New York, 1916.
- John Dewey, *The School and Society*, Chicago, 1898,
- John Dewey. *School of Tomorrows* London 1915.
- Jung, C.G., *Modern Man in Search of a Soul*, London, 1933.
- Santhanam, (e.d.) *A Symposium on Higher Education. In India*, Kelki Press, Madras, 1874.
- Karl Jaspers, *The Idea of the University*, Peter Owen London 1959.
- Learning to Be The World of Education Today and Tomorrow*, UNESCO, Paris 1972.
- Lewis Mumfred, *The Human Prospect*, The Beacon Press, Harward, 1955.
- Lodge, R.C., *Platos Theory of Education* Kegan Paul French, Trubner and Co. Ltd. London, 1947.
- Margaret Mead, *Continuties in Cultural Evolution*, Yale University Press, New Heaven, 1964.

- Margaret Mead, *New Lives for Old*, New American Library, New York, 1956.
- Ministry of Human Resource and Development, *Annual Report 1986-87 (Part-I) Government of India*, 1987.
- National Conference on the Role of Universities in the Implementation of the New Education Policy, 1987.
- National Policy on Education-1986, Programme of Action, Ministry of Human Resource Development. Government of India, New Delhi, 1986.
- National Policy on Education-1986, Ministry of Human Resource Development, Government of India, New Delhi, 1988.
- R.B. Perry, *Realms of Value*, Harward University Press, Harward, 1954.
- Reddy, V.N.K., *Aims of Future Education*, 1986.
- Reddy, V.N.K., *Essentialism*, National Council of Indian Writers, 1963.
- Reddy V.N.K., *Man Education and Values*, B.R. Publishing Corporation, New Delhi, 1979.
- Readdy V.N.K, NCERT Project, 1976, *Education as Medium of Integration of Values and Effecting Value changes*.
- Reddy V.N.K., *Tagore's Ideal of an Eastern University Journal of Osmania Golden Jubilee Issue*, 1968.
- Reddy V.N.K. *The Concept of Man in Tagore and Radhakrisanan*, India Book House, Banglore, 1973.
- Sidney Hook, *Education for Modern Man*, Deal Press, New York, 1948.
- Sri Aurobindo, *Man-Slave or Free*, Sri Aurobindo Ashram, Pondicherry, India, 1966.

Sri Aurobindo, *The Integral Education*. Sri Aurobindo Ashram, Pondicherry, India, 1952.

Sri Aurobindo and Mother, *On Education*, Sri Aurobindo Society, Pondicherry, India 1972.

Tagore Rabindranath, *The Parrot's Training and other Essays*, Thacker Pinck and Co. Calcutta 1970.

Tagore Rabindranatha, *Tota-Kahani*, Vishwabharati Calcutta, 1944.

Whitehead A.N., *The Rhythm of Education*, London, 1922.

William H. [KilPatrick], *Education for a Changing Civilisation*, Mcmillan and Co., New York 1926.

Index

- Adhyās 48
- Adhyatma Jivan 47
- Aims of Education 1-16
- Anudhūti 13
- Anādi Sankalpa 12
- Aurobindo's theory of Education 17
- Avidya 47
- Caligraphy 2
- Catholic Philosophy of Education 4, 12
- Confluence Education 85, 86
- Convergent hybrids 25
- Convergence of the Conciousness 44
- Cybernetic models 28
- Dharma Jivan 47
- De-Schooling 84
- Devine realisation 6
- Engineering Conciousness 102
- Essentialism 82
- Essentials of life 75
- Gandhian theory of education 15, 16
- Holism 68
- Homeostasis 68
- Hominisation 88
- Individual-autonomy 84
- Intrinsic potentiality 23
- Intrinsic realisation 1
- Intrinsic Values 5, 69
- Instrumentalism 5
- Moksha 55
- Naturalistic theory of education 9
- Pedagogic Methods 91
- Personalistic Education 113
- Philosophy of Education 8, 18
- Plato 2, 8

Pragmatic Aims 9	Super-industrial Society 33
Pragmatic Thinkers 3	Super-technological 29
Pragmatic Philosopher 8	Synergistic combinations 25
Pre-figurative culture 28	Synoptic reality 76
Professional Philosophy 110	Tagore's theory of education 17
Psychic perfection 76	Technophobia 26
Psycho-physiological theories 29	Theorists of education 2
Psycho Synthesis 86	Unanimisation 88
Purusharthas 1	Vidya 48
Spiritual Catharsis 25	Wholists 11
Super industrial cultures 24	



About The Book

The challenge of Education of policy perspectives posed must create an overall educational environment which is more useful to citizens at all levels of learning. If Human Resource Management tends to cover all of its allied programmes in its overview of Education many of the present day defects of the same field can easily be eliminated from the scene. The learned author of this book in hand Prof. V. Narayan Karan Reddy deals these aspects in detail and in a very lucid style and language in 5 Chapters gives an idea of what our future education should be in the perspective of Human Resource Management.

BHARATIYA VIDYA PRAKASHAN
ORIENTAL PUBLISHER & BOOKSELLERS

POST BOX NO. 2144
I.U.B., JAWAHAR NAGAR
BUNGLOW ROAD
DELHI-110007
CALL: 2521570

(INDIA)

POST BOX NO. 1108
KACHAURI GALI
VARANASI-221001
CALL: 65965

ISBN : 81-217-0040-X

PRICE Rs. : 100-00